

MISSIONARY GROWTH
OF THE
METHODIST EPISCOPAL CHURCH

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H. K. CARROLL

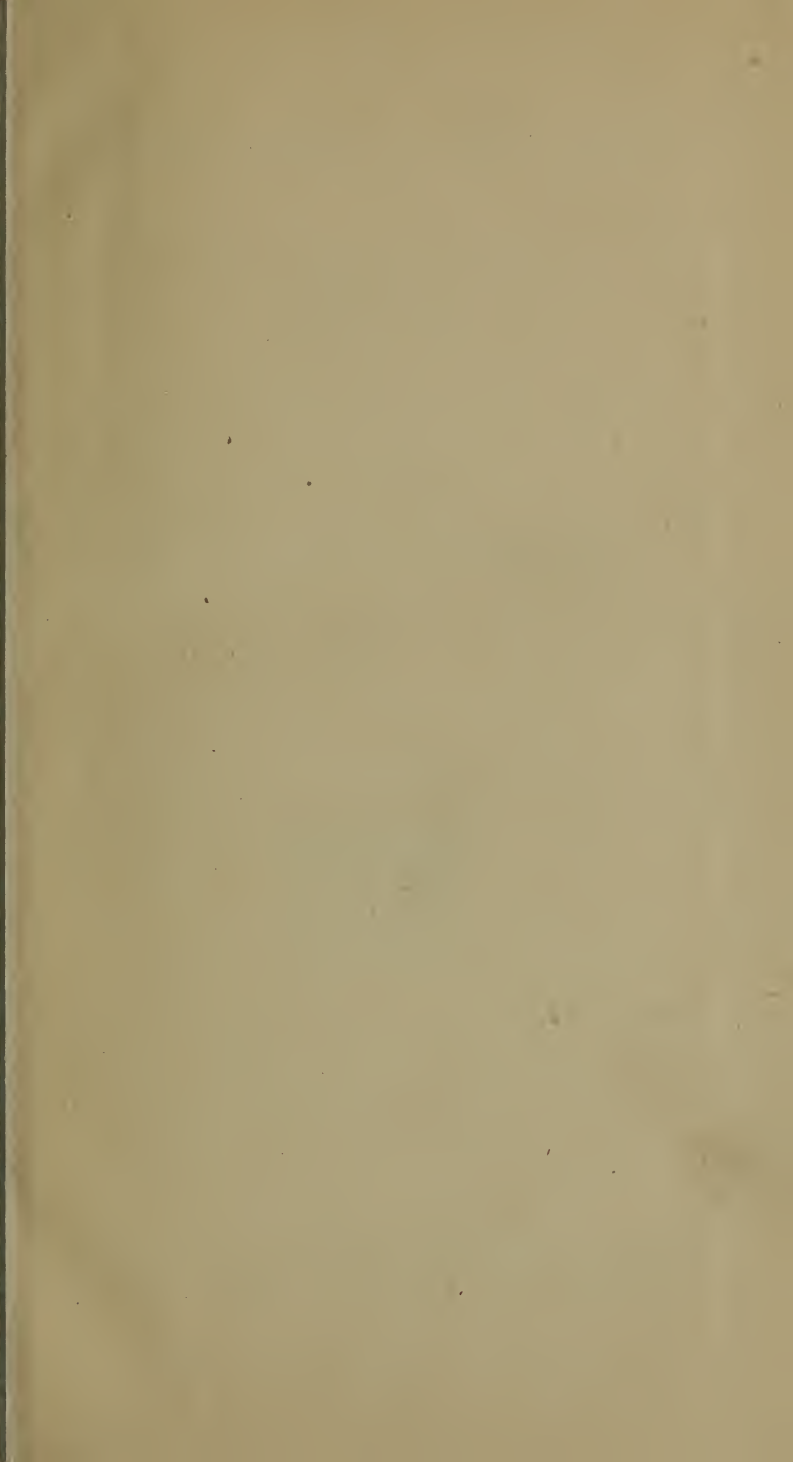


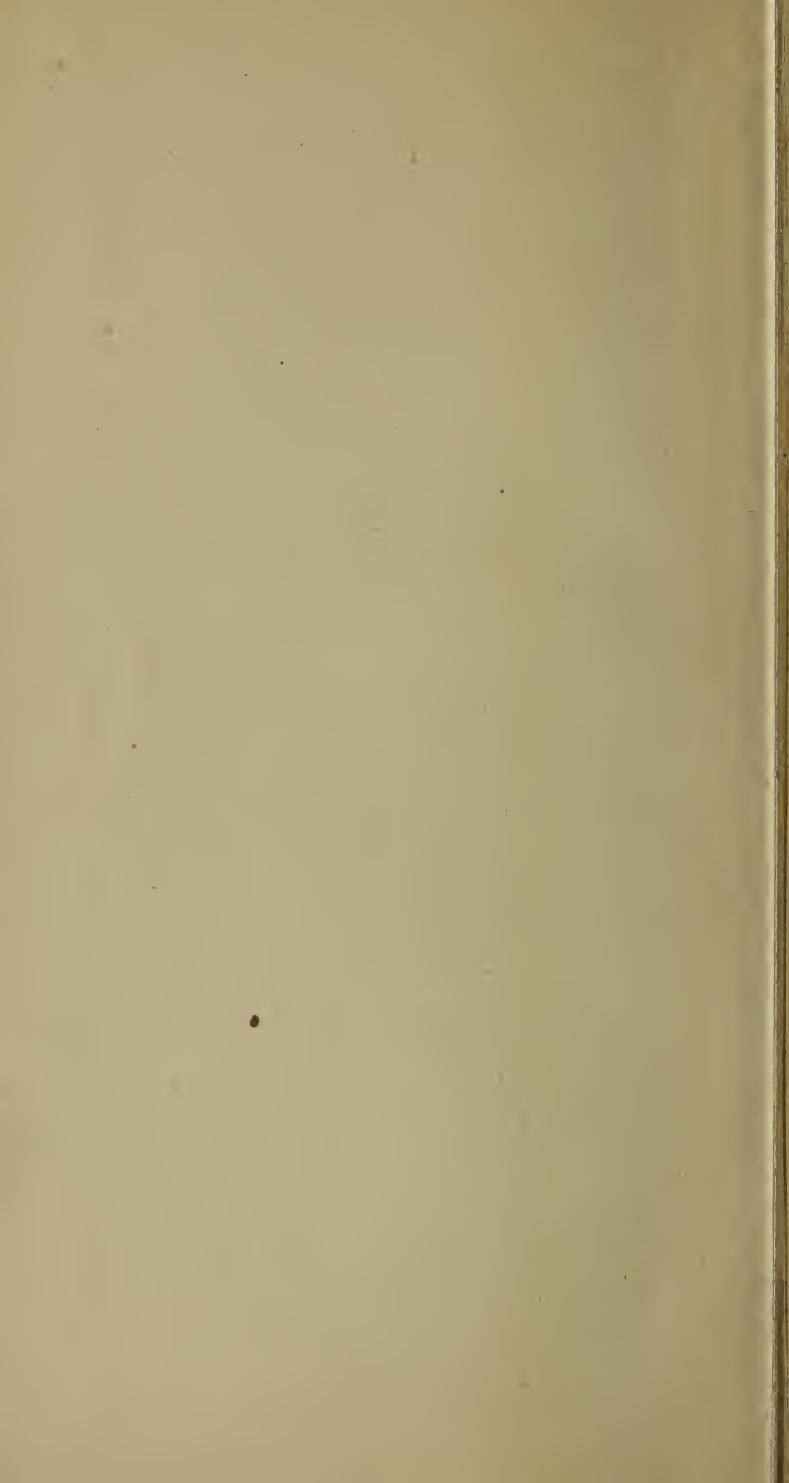
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Missionary Growth

Of the Methodist Epis-
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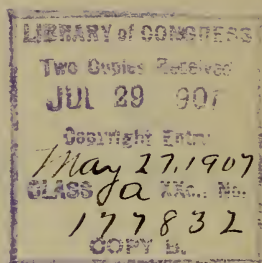
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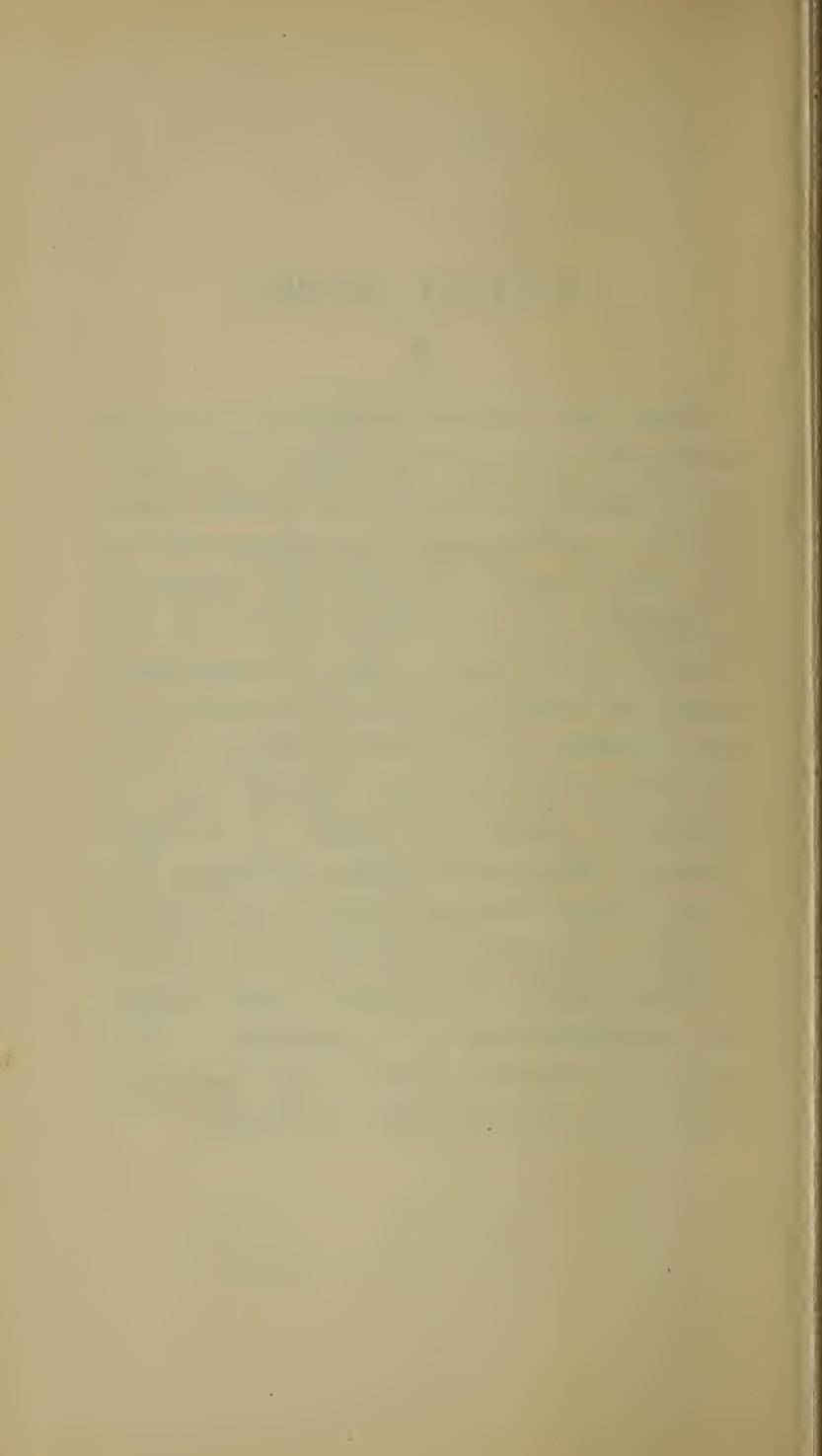
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A FIRST WORD



THIS little book is intended to give the facts of the missionary growth of the Methodist Episcopal Church in the briefest form possible. It brings the movement down to the end of 1906; but does not undertake to describe the new order decreed by the General Conference and accomplished under the direction of the Commission on Consolidation of the Benevolences. The Missionary Society was divided, and on January 1, 1907, the Board of Foreign Missions became the lineal successor, the Home Mission interests going to the Board of Home Missions and Church Extension in Philadelphia. The Cause is one, though the administration is separated. The Church is entering upon a new epoch of world-wide endeavor and usefulness.



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History of

the

State of New York

from 1784 to 1800

by John Jay

1790

Vol. I

1790

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Missionary Growth

OF THE

METHODIST EPISCOPAL CHURCH



A KINGDOM implies a king and subjects. It is therefore of men. The kingdom of God is not of earth, but of heaven; not a temporal, but a spiritual kingdom.

God's Kingdom Men come into that kingdom by the regenerative act of God, its King. Hence they come under the Divine Sovereignty, and live and move and have their being in a kingdom apart from the kingdoms of the world and independently of them—a kingdom whose purpose and principles concern not only time and the life that now is, but also eternity and the life that is to come. This heavenly kingdom is a prevailing kingdom. Its history has been a history of conquest, and in no

similar period has its spread been greater than in the last quarter of a century. It is a greater privilege and higher honor than any earthly king can bestow to have part in the extension of the kingdom of God in the earth.

Growth is asserted only of living things. The inorganic elements change much, but grow not at all. The kingdom of God

Growth grows because it is a life. This life is given by the Source of all life, and is immortal. How it begins we do not and can not know; but its existence, its manifestations, its power, and its fruits are matters of knowledge to all who possess it. Our Lord gave some beautiful illustrations of growth of the kingdom. It is like the mustard seed, one of the very least of seeds, and yet it springs up into a tree, so that the birds rest in its branches. It is like a little leaven hid in a great quantity of meal, which it leavens throughout by its mysterious power of growth. So, mysteriously and miraculously, grows the kingdom of God, and of its increase there shall be no end.

I

GROWTH OF THE SOCIETY AND
OF ITS HOME WORK

THE planting of Methodism in the United States was a missionary movement. The Mother Church in England sent over missionaries and missionary money, and the early traveling preachers were traveling missionaries. The missionary zeal which inspired John Wesley in England likewise inspired his disciples in America, and if any body of Christians has cause to be grateful for such a heritage, surely Methodists have. The missionary idea, the giving of the Gospel to those who have it not, made possible a history of unparalleled growth and development. If the Methodist Episcopal Church did not organize a missionary society as early as some of the other denominations, it was not because it lacked the missionary spirit; but because the need of a missionary organization to carry on the missionary work in which it was engaged had not made itself felt. The Conferences were virtual missionary bodies, planting,

cultivating, reaping as extensively as possible, and so busy in developing destitute home fields that they had no time to consider the desperate needs of foreign lands. The missionary work of our Church may be said to have had a definite beginning, as a movement, in 1812, when the General Conference authorized Annual Conferences to raise funds for "supplies for missionary purposes." When the growth of the work and the increasing opportunities demonstrated the need of the systematic co-operation of all the Conferences, the "Missionary and Bible Society of the Methodist Episcopal Church in America" came into existence in the year 1819, in the month of April. Its immediate purpose was to furnish the means for enlarging the work in fields already occupied, and for extending it to remote and destitute places; but it had in view the world as well. The first annual report declared that the society was not actuated by local interest or local views; but was designed to "carry the light of evangelical religion to every corner of our inhabited country, whether Christian or sav-

Organiza-
tion

age," until the "whole length and breadth of this western hemisphere shall be illumined," and, not forgetting "the Purpose map of the world," to the millions "in the darkness of heathenism." Its great, guiding thought was thus expressed in its first address: "Send, therefore, the living messenger of God with the Bible in his hands, and let that finally decide the controversy between the sinner and the truths delivered." It would be difficult, in the same number of words, to state the missionary idea more clearly and definitely. The field immediately in view, as described by Bishop McKendree, the society's first president, was, in addition to Canada, "Florida, the State of Louisiana, and the Missouri territory," forming our "western frontiers." Within these bounds, he added, were "many French, some of them friendly to our view of religion."

The treasurer's first report showed receipts of \$823.04, of which only \$85.76 had been expended, leaving about
Income and Expenses ninety per cent of the year's income as balance in the treasury, a condition which was never again to be pos-

sible in the history of the society. But the society was new, and there was no call upon it for funds, except "twenty-seven cents cash paid for postage of a letter," \$58.31 for printing, and \$27.18 for blank books. The largest item shows an appreciation of an agency which the society has ever used with increasing satisfaction. The income was in annual subscriptions of two dollars each, necessary to constitute membership, in life subscriptions of twenty dollars and from Auxiliaries, with a few individual donations ranging from fifty cents to one hundred dollars. A quiet and modest beginning was this for a society which, with less than a thousand dollars in receipts and with not a single missionary the first year, was to have an income of more than two million dollars in its eighty-eighth year, with nearly five thousand missionaries at home and abroad, with domestic missions co-extensive with the United States, with foreign missions in every continent, and with a membership in foreign countries alone of 265,075, or 8,194 more than the entire Church returned in 1821. What hath God wrought!

The second report (1821) opened with the statement that "the success of missionary exertions has answered every objection which the ingenuity of men could raise against the cause," evidently referring to the favor with which missionary enterprise in general was regarded by Christian people, and not to what the Missionary Society itself had accomplished. Its Growing Surplus income was multiplied by three almost, but its expenditures only reached five hundred dollars, the surplus being greater than its receipts for the year. But the General Conference had approved the society and its constitution, changed its name so as to drop the words "Bible" and "in America," and commended it to the Annual Conferences. Thus authorized and established, it was ready for the serious business for which it was organized, and its annual reports tell more and more as the years pass of the ever-extending work in the field.

The second report speaks of missionaries appointed to travel within the bounds of Conferences, preach, take collections for the cause, and to labor among the French

and the Indians, and hears "a cry from beyond the Allegheny, 'Come over and help us.'" Speaking of the evangelization of the Indians, the report says: "The design is worthy of apostles, and it will require the zeal of apostles to accomplish it." This reads like history; but it was written just as Methodism began to make history among the aborigines. The pre-

A Remarkable Prophecy diction is ventured that the "history of Methodism in the four quarters of the world will exhibit a success unparalleled by anything since the apostolic age." A wonderful prophecy this in the days of the Church's infancy, and most wonderfully has it been fulfilled. The growth of the kingdom of God is a mystery and a miracle.

The third annual report speaks for the first time of "our missionaries" at work "among the scattered population of the exterior parts of our country and the aborigines of our wilderness," and says success attended their efforts. The establishment of the society was regarded as "a new era in the history of our Methodism. Through its influence the latent energies of many

an individual are called into action and directed" to the work of salvation. The problem then is the problem now: how to arouse the hosts of God so that every individual shall be vitally concerned for the extension of the kingdom.

The next year some account is given of the work of nineteen missionaries, one laboring in Mobile and Pensacola, another in St. Louis, others in Arkansas and Tennessee, and four among the Creeks and Wyandots. The society expected the missionaries to endure hardness as good soldiers of Jesus Christ, to labor, to visit the poor and the needy, to inform untaught savages, and to give the Word of life. They were not to seek easy places and settle over congregations for life; but to wear themselves out in service. The society had only been in existence four years and yet it could say that one theory had been completely put at rest by the successes among the Wyandots. Some had contended that barbarous peoples must first become civilized before they could be evangelized. But the Indians had been reached by the Gospel

Saving
Savages

first. The missionaries did not await the "slow process of civilization to prepare the way of the Gospel; but addressed themselves in the name of the Lord immediately to the heart, and poured the light of divine truth into the understanding, and civilization followed as an effect of religious reformation." The revival among the Wyandots was one of the events leading to the organization of the Missionary Society, and forms an interesting and important chapter in the history of the Church.

It would be interesting to follow year by year the growth of the Missionary Society and the continuous expansion of the work; but as the movement gains depth and breadth and volume and momentum details must be grouped and condensed into concise statements. Missionaries multiply, missions increase, income enlarges, new fields open, and as it was with the early apostles in the first century, so it was with their Methodist successors in the nineteenth century—a work confronted them demanding all the energy, zeal, and devotion they could give, and rewarded their sacrifices with a beautiful harvest of results.

From the first the society had broad, not to say visionary, ideas as to its work and destiny. As we have seen, it had its constitution amended by the General Conference of 1820, so as to omit the words in its title which might seem to limit its field of operations to America, and held itself in readiness to obey the Divine command to go into all the world and preach the Gospel to every creature. The fourth report of the society declared that this "Society knows no geographical lines as limits to the field of its operations, and no preference as to color, nation, or country. It is only limited by its means." This is the spirit of the great commission given by the Master, and expresses its meaning more truly than the apostles were able to grasp it even after the vision of Peter on the housetop. The society was looking forward to the time when it could enter the foreign field and do its part in the evangelization of the world, not doubting that it had the divine call and was to be held responsible by God for obedience thereto.

The society's missions at home had de-

veloped rapidly in the first fifteen years of its existence. It had a large and constantly widening field in our own country, and might have been tempted to believe that there was space enough and need enough and work enough here to absorb all its energies and all its resources. It had been declared in the Legislature of Massachusetts that whatever religion there was in the country was needed here, and none of it should be exported. There were those then (and such may still be found) who did not know that the more you give of the Gospel the more you have, and the more you try to hoard it the more your store diminishes. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." No truth has ever been more fully demonstrated than the history of the spread of the Gospel has demonstrated this. The Missionary Society has been giving more and more every succeeding year—giving, giving, giving—at home, abroad; to its own people, to all peoples; and yet year by year its power to give has in-

Increasing
by Scat-
tering

creased. The law of increase in the kingdom of God is not like the law of increase in the material world. A man may give so liberally of his worldly goods as to impoverish himself ; but the law of love, which is the law of the kingdom of heaven, allows unlimited giving and rewards the giver with increase of store.

Before it sent its first missionaries abroad the society had taken up work among the Indians, the negroes, and the French, as well as the English-speaking whites. In 1833, when the Rev. Melville B. Cox was selected for the Liberia Mission in Africa, there were eleven missions to the Indians, including the Wyandots, the Cherokees, the Choctaws, the Creeks, the Oneidas, the Shawnees, Delawares, Sacs, and others. Missions in the bounds of various Annual Conferences in Maine, New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan (then a Territory), Tennessee, Missouri, Georgia, Alabama, Mississippi, Florida, the Carolinas, and other States are mentioned, and a summary shows that during the year eighty missionaries were employed and the missions reported 8,542 Church members.

There were besides fourteen teachers in day schools, with five hundred children.

Primitive Travel Methods When it is remembered that this was in the age before railroads had made travel quick and easy, and that the work of the society stretched from Canada and Maine to the Gulf of Mexico and the Mississippi River, it will be perceived that those were heroic times for the missionary enterprise. In 1826 the Rev. James B. Finley, missionary among the Wyandot Indians in Ohio, visited New York with two chiefs of the tribe, and the Missionary Society took special order for their reception. At Baltimore, on the way back, Mr. Finley "purchased a span of horses and a wagon" to convey himself and the chiefs home. By collections taken at meetings held at various points he got enough money to pay for the team and all other expenses, and had, he wrote, fourteen dollars left. By the primitive methods of travel then in use, the bishops made long and laborious journeys, planning to reach destitute communities with Gospel privileges, appointing missionaries for this purpose and drawing on the Missionary Soci-

ety for their support. It was by hard labor, sacrifice, and heroism that the fathers laid the foundations upon which the sons were to build so grandly and beautifully, and it was the Missionary Society that made it all possible.

The society had to study ways and means to increase its funds to meet the demands of the ever-extending field. From the first it had urged the organization of Conference auxiliary societies, also branch societies, male and female, each having provision for annual subscribing and life members. We speak of our Young People's Missionary Department as though it were something entirely new. But the idea of interesting the youth of the Church in missions is almost as old as the Missionary Society itself. All that is new about it is in the plan. As early as 1824 the Board of Managers had a committee to consider the matter. This committee reported through Dr. Nathan Bangs that, after conferring with the preachers, they deemed it inexpedient to attempt the formation of juvenile missionary societies. They encountered "a va-

Younger
People's
Work

riety of objections which appear to have weight against it." But the Board was not satisfied, and recommitted the report to an enlarged committee, and about a year later a juvenile missionary society was formed, with a male and a female superintendent, and twenty-four members, twelve male and twelve female. The dues were two cents a month. At the anniversary of the society in 1826, Master J. Freeman, who was introduced as a representative of the New York Juvenile Society, made a short address and turned over forty dollars which the boys and girls had collected in the few months since organization. In 1827 the Board appointed a committee to confer with the preacher in charge of John Street Church, New York, on the subject of "preaching to the children with a view to enlist their feelings more generally in the cause of missions."

There were also young men's auxiliaries, and we read of a cash donation from a young lady. Moreover, at that early period the monthly missionary prayer-meeting was inaugurated. In 1826 it was reported to the Board of Managers that the preachers

on the New York Station had consented to have a monthly missionary prayer-meeting on the "first Monday in each month in the churches alternately, excepting Bowery village." The Board of Managers appointed a leader for these meetings, and directed him to read letters from missionaries and take collections. This general plan is still one of the most effective methods of interesting our people in the great missionary movement.

The first ten years of the society's history was a period of rapid growth. The Church advanced from about 241,000 members and probationers to 421,000, and the society in its income from \$823 to more than \$14,000, and the disbursements from \$85.76 to \$9,234. In the last year of the decade the society's receipts more than doubled. The impulse leading to this increased giving, it appears, was the statement in the early part of the financial year that the treasury was exhausted. This led to a plan for a number of individual subscriptions of one hundred dollars each. But the swelling

Early
Methods

Advance
in Income

income of the society was, may we not believe, more largely due to the publication of missionary information in *The Christian Advocate and Journal* and *Zion's Herald*. It is an interesting fact that in the eighty-eight years of the society, from 1819 to 1907, there are only twenty-eight years showing a decrease from the preceding year. Three of these were due to the division of the Church in 1844-47 and consequent loss of members, others to periods of general financial depression, and many of the decreases were small and insignificant: The advance from \$823 to \$2,071,648 has been so steady and persistent, as to leave no doubt that the Church is consecrating itself more and more to world-wide endeavor. From the beginning to October 31, 1906, the society has received and disbursed about \$46,700,000, of which \$13,935,156 has been devoted to the development of the home field. What a magnificent result from so modest a beginning in 1819!

The growth of the kingdom of God, dependent not alone on His gracious co-operation, but upon the efforts of human agents and agencies, required changes in the or-

ganization and methods of the Missionary Society from time to time, and these changes are no uninteresting part of its history. In the beginning, when the work was limited, the income easily adequate to the needs, and the administration simple, but little office machinery was required.

First Paid
Secretary The bishops in the first twenty-five years established missions, appointed missionaries, and drew upon the society for their support. It was not until 1836 that the first "resident Corresponding Secretary" was elected—Dr. Nathan Bangs, who had written all the annual reports and been a dominant influence in the society from the beginning. The whole time of one man had become necessary, for there were foreign missions in Africa and South America, and the correspondence with domestic missions had become extensive. Another step forward was taken when the General Missionary Committee was created by the General Conference of 1844 to designate what fields should be occupied as foreign missions, the number of persons to be employed therein, and to appropriate for the support of all

missions, home and foreign. This had at first been done by the Board of Managers, together with the Corresponding Secretary, the Treasurer and the bishop presiding over the New York Conference; subsequently the Board of Managers elected representatives and all the bishops were included with the Corresponding and Recording Secretaries and the Treasurers as members of the General Committee. No organization could be devised better fitted for these duties than the body thus constituted.

General
Missionary
Committee

The bishops, in close touch with the work of the Church the world over, the Secretaries and Treasurers, having full information of all the affairs of the society, the representatives of the General Conference Districts intimately acquainted with the needs of the work in their respective sections, and the representatives of the Board of Managers, familiar with all questions pertaining to income and disbursement—a body of experts abundantly able to bear the great responsibilities committed to them.

The Board of Managers has been in continuous charge of the administrative affairs

of the society from the beginning. Consisting of thirty-two ministers and thirty-two laymen, with the bishops, it takes into consideration at its monthly meetings matters relating to our several missions; the raising and disbursing of the income; examination and acceptance of missionaries for foreign service; support of foreign missionaries; missionary furloughs; home-coming for health or other reasons; allowances to retired missionaries and to widows and orphans of deceased missionaries; publications, periodical and tract; the apportionment; investments, the granting of annuities and the settlement of estates; purchase and sale of mission property; erection of buildings and care thereof; and before the Board come also unnumbered questions affecting the vast interests of the society. The few details of management have multiplied and multiplied so that a large force of men in office and in field is required to conduct the business of the society, and the demands of the fields have become so importunate that new methods to arouse the Church are required. No better plan could be thought

of in 1845, we are told, than that adopted and recommended by the General Conference of 1844, which was a penny a week. Long ago the Woman's Foreign Missionary Society adopted as a watchword two cents a week and a prayer. And yet a penny a week from every communicant would yield nearly as much as the society is receiving, exclusive of special gifts.

Out of the wonderful results in our foreign and home fields grew the necessity for a more rapid advance in the income of the society, and for this purpose the Open Door Emergency Commission was created in 1902. By the appointment of field secretaries to organize and conduct campaigns of missionary education, the holding of missionary conventions, and the preparation of attractive missionary literature, it has profoundly stirred the Church, and wonderfully increased the missionary collection. The development of the work among the young people in Epworth League, in college, and in Sunday-school, by mission-study classes and other means, has also been a feature of the society's recent history. Add to these agencies the *World-*

Wide Missions, which in character and appearance has no superior, and whose circulation has reached the enormous and unparalleled figure of 400,000 monthly, requiring twenty-six tons of paper for a single issue. Contrast this with the *Missionary Advocate*, which succeeded *Missionary Notices* in 1845. The society was greatly encouraged with its list of twelve thousand subscribers. Consider also the society's tract literature, vastly improved and enlarged, and with all these agencies in view some idea may be obtained of the growth of the business of the society.

The finances have reached well up into the millions. Including the total net income of the society in 1906—\$2,071,648—
Financial
Transac-
tions which was handled twice, once in receiving and again in paying out, the transactions involved in an annuity account aggregating \$860,000, purchases on account of missionaries, and other items of business, it will appear that the business transactions of the society for the fiscal year 1905-6 reached an aggregate of fully \$5,000,000, or upward of \$16,600 a

day, counting three hundred business days in a year. This vast volume of business was safely and effectively handled at a total cost for administration of 2.5 per cent of the income, and for expenses of the Open Door Commission, including the support of the field secretaries, together with the cost of publications and other expenses properly chargeable as expenses of collection, 5.1 per cent of the income, or in all 7.6 cents paid out of every dollar for expenses of collection and administration, showing that the society is both wisely and economically managed. The contrast between the present business of the society and that of 1858 is very striking. Then Dr. J. P. Durbin wrote that only one regular officer of the society was under salary, its Corresponding Secretary, "who is allowed a clerk to keep the records and to take charge of business matters in his absence," and who also bought and shipped goods for missionaries. The Treasurer was also allowed a clerk to keep books and attend to business in his absence. The Treasurer got no salary then; he gets no salary now. Instead of two

there are thirty-three clerks, besides secretaries and editors.

In the development of the Missionary Society no account has been taken so far of the organization of the two women's

The societies, the Woman's Foreign
Woman's Missionary Society and the Wo-
Societies man's Home Missionary Society,
each with a large income devoted to the general work in which the Missionary Society is engaged. Methodist women were interested in the Missionary Society from the first, and contributed to it both directly in individual subscriptions and indirectly through woman's auxiliaries. The call for woman missionaries for the women of India and the success of existing Woman's Boards in other denominations led in 1869 to the organization of the Woman's Foreign Missionary Society, to send out woman missionaries to foreign fields already occupied by the Missionary Society. The affairs of the Woman's Foreign Missionary Society are managed almost entirely by its own organization, the General Missionary Committee approving its annual appropriations, and the Board of Managers its selec-

tion of missionaries. The receipts of the Woman's Foreign Missionary Society in 1906 were \$616,458, and of the Woman's Home Missionary Society, organized in 1881, \$399,164. Adding these sums to the income of the Missionary Society, we have a grand total of \$3,087,270 raised in the Methodist Episcopal Church in that year for the missionary cause, not including the amounts contributed to city missionary organizations. The aggregate for all would certainly not fall below \$3,250,000, a colossal sum, looked at from the standpoint of the givers, but small, indeed, measured by the world's great need.

How the results in the home field have accumulated in eighty-five years who can adequately describe? The history of the Methodist Episcopal Church has been in part the history of the United States. The development of the country is without parallel in the record of nations. And the development of the Church, as the founders of the Missionary Society foresaw, eclipses everything that has occurred since the apostolic times. In that development the Missionary Society,

Scope of
Home
Work

it is not too much to say, had the leading part. Even in the early years of the society it was acknowledged that without its aid preachers could not have been sent into the wilderness and destitute places and maintained; the extensive work among the Indians and negroes must have been in large part left undone, while even a beginning among foreign-speaking peoples could hardly have been made. Year by year saw an increase in the amounts which the bishops were notified they could draw for the missions in various parts of the country, so that in the year when our first foreign mission was founded, 1833, \$20,356 was disbursed from the society's treasury, all of which except \$834 for the Liberian Mission went to home missions. Touched by the spiritual needs of the slaves, missionaries labored for their conversion and instruction throughout the South. Encouraged by the results accomplished among various tribes of Indians, the society sought to do its duty to the pagan red men, employing thirty missionaries among them in 1833, and ready to do more. Some of the missionaries were

Indians
and
Slaves

even then west of the Mississippi, and a visit of Flathead Indians from the Far West, "through the wilderness to St. Louis," awakened the hope that ere long the society would have a mission among these "simple sons of nature" "beyond the Rocky Mountains." While manifesting zeal for the African slaves and the aborigines, the society declared that "as all souls are alike precious in the sight of God," the salvation of the destitute white people of "the poorer settlements and villages" is equally an object of Christian charity and missionary effort. Aided by the funds of the society the preacher went to and with the settler everywhere. To make the most of his opportunities, he confined himself not to one place or station, but traveled over large circuits and had many preaching places.

The hope expressed in 1833 of a mission among the Flathead Indians was realized next year, when Jason and Daniel
Opening
Oregon Lee were appointed and started on the long journey in April, writing of their progress from "the Rocky Mountains" in June and July, and arriving at

Fort Vancouver, at the mouth of the Columbia River, in September, 1834. On the following Sunday Jason Lee preached the first sermon ever heard "in that part of the country west of the Rocky Mountains." They settled finally on the Willamette River, about sixty miles from Fort Vancouver, and there, singularly enough, they had "three Japanese youth" under their instruction. These Asiatics had been shipwrecked and made captives, and afterward redeemed by a sea captain. The work of the Lees in Oregon is important, as they were the first missionaries in that territory, and were highly instrumental in saving that immense and valuable section from being annexed to Canada, through the influence of the Hudson Bay Company. As indicating the formidable character of the overland journey to Oregon in those times, it may be stated that re-enforcements for the Oregon Mission were sent by ship from Boston, via the Sandwich Islands, the passage requiring ten months. Both the Oregon and Texas Missions appear with all the Indian Missions under the head of "Aboriginal and foreign missions." The Pacific Coast was

then much farther away from New York than Europe. When Jason Lee returned to New York for additional reinforcements he was said to have Oregon Foreign Territory "left for the United States." The Board not only sent out six missionary families, but also a company of settlers, including mechanics, farmers, blacksmiths, etc., and their families and five woman teachers. Thus did the Missionary Society help to reclaim the wilderness and lay foundations for the future States.

The zeal of the Church for the conversion of the Indians was kept alive for many years by encouraging results. The work spread from tribe to tribe until in the year 1845, when an Indian Mission Conference had been organized, there were 4,339 members and probationers, of whom 3,557 were in the Indian Conference, including Choc-taws, Cherokees, Creeks, and Wyandots, and the rest in Rock River, Michigan, Oneida, Holston, and Mississippi Conferences. By the separation the Indian Mission Conference, with the Indian missions in the Holston and Mississippi Conferences,

Division
of Indian
Work

went to the Methodist Episcopal Church, South, leaving to our society only 640 Indian members. The annual appropriation, amounting to \$16,340 in 1855, dwindled to \$4,150 in 1875 (in the period of allotment of Indian agencies to the religious denominations), to be gradually increased to \$10,324 in 1906. While not denying the duty of preaching the Gospel to the pagan aborigines within the borders of our own country, the Church for many years has shown but little zeal in its Indian missions. Most of the tribes are divided and scattered, making it difficult to reach them. The number of Indian communicants has varied but little in the last quarter of a century, standing on the average at about 1,700.

In the early reports of the society frequent mention was made of missions among the slaves. In 1837 these missions were classified under a distinct head as "missions for people of color," and this sentence appears immediately under it:

Among the Slaves "From the commencement of the Methodist ministry in this country, it has paid particular attention to the slaves and the

free people of color, even at the time when none else seemed to 'care for their souls.' And such has been the success which has accompanied their labors that there are now in the communion of the Church, principally in the Southern and Southwestern States, not less than eighty-two thousand."

As the total membership of the Church in that year was about 653,000, negroes constituted one-eighth thereof. The report adds that the missionaries by their generous devotion to the service have won "the confidence of the Southern planters and convinced the slaves themselves that they are their best friends." When the Church was divided after the General Conference of 1844, most of the slaves naturally retained connection with the Methodist Episcopal Church, South, by which they were separately reported for many years. After the Civil War the Methodist Episcopal Church entered the South, and the large colored membership of the Southern Church, 207,766, was rapidly reduced to 78,742. Those remaining in the Methodist Episcopal Church, South, in 1870 were organized into the Colored Methodist Episcopal Church.

Thousands had come into our own Church, and in the forty years which have now elapsed since the Civil War, a wonderful evangelistic and educational work has been wrought by the Missionary and Freedmen's Aid Societies. We have now (1906) twenty Annual Conferences and one Mission, with more than 286,000 members and probationers as the outcome of the first missions among the slaves.

At New Orleans at the close of the war, Bishop Thomson organized the Mississippi Mission Conference, with twelve recently

An Ex-
ample of
Growth liberated slaves, not one of whom could write. In March, 1906, forty years later, a Missionary Convention met in the same city, composed chiefly of delegates from the territory of the Mississippi Mission Conference, now covered by six Conferences, with nearly seven hundred ministers and about ninety-five thousand members and probationers. At the convention there were thirty-six papers and addresses, all save eight by colored preachers and laymen, who treated their topics as educated, intelligent, thinking, spiritual Christians would treat them

anywhere. When a collection to defray expenses was taken many paid by check, showing that the material progress from the days of slavery has kept pace with the mental and spiritual. So grows the kingdom of God, where the seed-sowing is followed by careful cultivation, the Spirit adding the increase.

The Methodist Episcopal is a polyglot Church. Its call originally was to English-speaking people, and it was many years before it had occasion to preach in any other language, except, of course, to the Indian tribes. But when the stream of immigration set in from Europe, and Germans and Scandinavians and other foreigners became appreciable elements in our population, the providential plan of meeting conditions which European rationalism and formalism created in the Lutheran and Reformed denominations was made clear to the Methodist fathers, and the duty of conforming to that plan was promptly acknowledged. Methodism was peculiar in method, in practice, and in preaching from the beginning, and was constantly reminded of its peculiarities, not always in pleasant and compli-

Peculiar-
ities of
Method-
ism

mentary terms ; but its burning zeal, intense earnestness, and unequaled activity were not for itself, but for the Gospel of Christ, which every denomination may have, but which no one body of men can monopolize. The business of Methodist preachers was to preach the Gospel wherever and to whomsoever their busy feet led them. Moreover, the living fire which burned in their souls attracted the curious, who came to see and hear, often to laugh and to scoff, and were moved to come again with serious purpose. A revival was a novelty to many, and the cries and tears of mourners as interesting as a play. It was this spirit that drew a young German physician in Ohio to a Methodist meeting in 1839, and gave to Methodism Ludwig S. Jacoby, a name ever to be associated with that of William Nast as a father of Methodism in America and Europe.

William Nast, appointed in 1835 as "German missionary to Cincinnati," the first of
The a long line of Methodist workers
German among the German people, came
Work to his victory of faith through a
long and hard struggle. He had found
early, he had lost ; his university training

had led him to rationalism and unbelief; but a humble Methodist preacher, a godly Methodist woman, and a Methodist tailor showed him the way of salvation, and he became an apostle. Nast, Jacoby, Swahlen, Miller, and others, supported by the Missionary Society, carried the Gospel to German communities, and to-day there are ten German Annual Conferences covering the country, and paying into the missionary treasury five thousand dollars more than is annually appropriated to them.

The Scandinavian work also came into existence through the activity of the Missionary Society. Olaf G. Hedstrom, a Swedish tailor in New York, converted, entered the ministry, preaching in English, which he had acquired by twenty-four years' residence in this country, preached his first sermon in Swedish in the Bethel ship *John Wesley* in 1845. From the New York dock the work spread to nearly all parts of the United States, and our Swedish, Norwegian, and Danish interests are represented by six separate Annual Conferences and by districts or churches in seven other An-

nual Conferences. Scandinavian Methodism is active, prosperous, liberal and self-reliant.

The first missionary receiving support from the Missionary Society was sent to the French in 1820; but little came of it, and our French missions have never been very extensive. Those among the Welsh, though long in operation, could not become extensive because the Welsh population has been limited, and Baptists, Presbyterians, and Congregationalists, not to speak of the Welsh Calvinistic Church, have done much for them.

Spanish missions have been maintained for many years in New Mexico and California, and since 1900 in Porto Rico, and a few Portuguese missions in New England.

Bohemian and Hungarian populations in Ohio, Pennsylvania, Illinois, and other States have afforded opportunities for missionary work, for which increasing appropriations are being made, and note must be taken of a beginning among the hordes from Poland. Finnish missions are growing as Finnish immigration increases. The

influx from Eastern Europe is taking large dimensions, and it is apparent that domestic missions among foreign peoples are entering upon a new epoch.

The coming of Italians to our shores by the hundred thousand has called for greatly increased efforts to reach them with the Gospel. They occupy extensive quarters in our large cities and find their way into the smaller cities and towns. In the extensive work now carried on among these hard-working and thrifty people, who eagerly avail themselves of the opportunities for education and advancement offered them in free America, societies of the City Evangelization Union are raising large sums directly from the city Churches, which are supplemented by the appropriations from the Missionary Society.

In the conglomerate population of the United States are Chinese, Japanese, and Koreans, particularly on the Pacific Coast, Asiatics pagans whose idolatry and superstition in a Christian land needed to be met by the Gospel of Christ. The results have not been disappointing. Chinese converts on the Pacific Coast are maintain-

ing a mission in Canton, China, which the Missionary Society has been requested to recognize, and a close connection has been established between our work among the Japanese in our country, including the Hawaiian Islands, and that in Japan itself. Our Pacific gateway fronts 500,000,000 of the world's population. Shall the ties of the coming century be only commercial and material? Or shall the Gospel be the bond which shall unite the Occident and the Orient?

II

GROWTH OF THE FOREIGN WORK

THOSE who organized the Missionary Society had in view from the first, as we have seen, foreign as well as domestic work.

The Wider Horizon The manuscript minutes of the Board of Managers open with an address to the Church, setting forth the reasons leading to the formation of the society, followed by a circular to the Annual Conferences and by the constitution, by-laws, etc.; then come the minutes, occupying about a page, of the first

meeting of the Board at the Bowery Church, April 5, 1819. The address, after declaring the purpose of the society to enable the Annual Conferences more effectually "to extend their missionary labors throughout the United States and elsewhere," goes on to say:

"Our views are not restricted to our own nation or color; we hope the aborigines of our country, the Spaniards of South America, the French of Louisiana and Canada, and every other people who are destitute of the invaluable blessings of the Gospel, as far as our means may admit, will be comprehended in the field of the labors of our zealous missionaries. To accomplish so great and so glorious an object, time, union, liberality, patience, and perseverance are all necessary."

In the circular attention is called to the General Wesleyan Methodist Missionary Society in England, and to the fact that it had raised above \$80,000 "for the support of domestic and foreign missions." This example was cited as an encouragement to the American brethren. Every successive annual report had something to say of the

wider horizon, and the society seemed to long for the time when it could enter the foreign field. It was ready for this before the bishops were ready to name the fields and could find the missionaries.

In January, 1825, the Board expressed the opinion that the funds of the society would warrant the support of a missionary to Africa, and instructed the Corresponding Secretary so to inform the bishops and request them to appoint a suitable man, and two months later similar action was taken concerning a mission in South America. But in those days suitable men, it would appear, were not easy to find; at least no appointment was made until eight years later, although the necessary funds were ready.

AFRICA

MELVILLE BEVERIDGE COX, a member of the Virginia Conference, broken in spirit badly broken in health, was the first foreign missionary of the society, receiving appointment in 1832. He had offered to go to South America; but

The First
Foreign
Missionary

the general interest in the work of American colonization in West Africa doubtless led to the selection of Liberia as the first foreign field. Cox was brave and earnest, had the true missionary spirit, and was worthy to be the first of the great army of volunteers to enter the foreign service of the Methodist Episcopal Church; but if he could not endure continuous work in the ministry at home, it was clearly impossible that he could live and labor long in the fever-stricken climate of West Africa. He went out gladly, however, expecting to die, and willing to give his life for Africa. He landed at Monrovia, Liberia, March 8, 1833, after a voyage of four months and two days. In less than four months thereafter he was in his grave. But even in this brief period he had accomplished something. He had made plans for the occupation of the territory, he had brought the existing Churches into harmony with the Methodist Discipline, he had inaugurated a work that is to go on to the end of time, and he had given an example of heroism which shall inspire missionary lives so long

Fall of
Cox

as the call for missionary service shall continue. Knowing that his expected death would have a discouraging effect, he indicated before he left home what should be his epitaph: "Let a thousand fall before Africa be given up;" and who can measure the influence of these thrilling words as they go ringing and echoing down the line of oncoming and overcoming generations? Their call to the Church was not disregarded. Five missionaries went out in November, 1833, notwithstanding the death of Cox. Of these two died within three months after landing, and two others came away convinced that the white man could not endure the climate, leaving only Miss Sophronia Farrington, who, though half dead of the fever, would not see the mission entirely abandoned. How shall the kingdom of God grow where death seizes its missionaries one after another and takes them out of Church and school to that silent place wherein no man can work? And yet though missionaries fell Africa was not given up. Other volunteers came forward and took up the work, and it was not allowed to fail. For death in a good cause

is not loss, but gain. "God buries His workmen, but carries on His work," and where martyrs have multiplied, increase has come to His kingdom.

The first foreign mission of the society has not been its most successful mission, counting converts; but no one in the light

Africa of its history would venture to say
on the that it ought not to have been
Church's undertaken. It cared for Amer-
Heart ican colonists, preventing a relapse

into immorality and barbarism; it helped to lay firmly the foundations of the Republic and give to the negro savages the example of a Christian government; it reached and is reaching and saving surrounding heathen tribes. The mission has not realized the hopes of its founders, perhaps; but it has held the heart of the Church to Africa; it has been the standing protest of Christianity against the infamous and inhuman slave traffic, and it became the rallying point for the Church's new campaign for Africa. What it has done neither com-

Commerce merce nor government could have
not Mis- done. Commerce is a factor of
sionary civilization when it is Christian;

government is elevating where Christianity rules its spirit; but commerce in Africa has been dominated by greed instead of grace; and its career has been stained by all the crimes and cruelties known to humanity. It has counted slaves and rum proper articles of barter, and has been almost entirely a debasing influence. What government can do let the record of the free and independent State of Congo declare. The beneficent aims of its royal founder have, thanks to the diligent co-operation of the Christian nations, been realized in the destruction of the vast volume of misery caused by commerce in men; but the horrible atrocities of the State's agents in the pursuit of the rubber industry have driven the conscience of the Christian world into revolt. Let the poor, handless natives of the Congo Free State prove the powerlessness of government, without a Christian constituency behind it, to lift savages out of their barbarism. Where commerce has preceded missions in Africa, barbarism, native and foreign, has continued to reign; where missions have pre-

Wrongs of
Govern-
ment

ceded commerce and government, civilization has followed. Of this, the country of Uganda is a conspicuous example.

The destruction of the slave traffic; the discoveries of the explorers, led by David Livingstone the missionary; the building of roads and the establishment of swift communication with the vast interior by railways and waterways, have introduced a new era for the Dark Continent.

The work in Liberia, beginning among American colonists, was extended to the natives, and converts from several different tribes were gathered in. But the Church at home, having prosperous missions in other countries, and receiving no very encouraging reports from Liberia, seemed gradually to lose interest in the mission. The annual appropriations, which had risen above \$35,000 several times in the decade 1850-60, began to decline, twenty-five years after the mission was begun, dropping down to \$2,500, and remaining at insignificantly small figures until the reorganization of our African missions was begun by Bishop Hartzell, in 1896. That veteran evangelist, William

Flagging
Interest

Taylor, a modern Elijah in faith and works, who had carried the Gospel to India and to the West Coast of South America with wonderful results, took his zeal to Africa, and on the self-supporting plan received work at Inhambane, on the East Coast, from the American Board, and on the West Coast endeavored to establish a new work in Angola and on the Congo, and to extend the Liberia Mission into the interior. Bishop Taylor's pioneer labors demanded an organizer, and Bishop Hartzell was the man for the hour and the need. The stations on the Congo were abandoned, and increased energy was given to sowing, cultivating and harvesting in Angola, Portuguese East Africa, and in the old Liberia Mission.

One form, and a very important one, of growth, is that of spreading, by which field is added to field and territory to territory

Entering	until a whole country or continent
New	is occupied. This kind of growth
Fields	has had some wonderful illustrations

in the history of our Missionary Society, so wonderful that the only satisfactory explanation is the leadership of Provi-

dence. How Bishop Hartzell was led to plant a mission in the Madeira Islands, off the West Coast, is an interesting story, and how, visiting the work accepted from Bishop Taylor in the Portuguese Province of Inhambane, his eyes were opened to the opportunity in the central portion of South Africa, north of the Boer States, known as Rhodesia, is again a matter of mystery except to those who see God in history everywhere for the purpose of reconciling the world to Himself. It was convenient for the bishop to make Funchal, capital of the Madeira Islands, his episcopal headquarters, and it was also convenient and providential that he should become heir to a Protestant work needing wise superintendence, vigorous prosecution and an adequate support. Hence our prosperous mission in the Madeiras. Studying the situation in South Africa where the empire of European civilization, energy and control, was spreading northward, and where the
Rhodesia union of Boer and British populations was only a matter of time, and having in view the possibility of the realization of the dream of Mr. Cecil Rhodes

—a railroad from the Cape of Cairo—the bishop was led to choose Rhodesia as missionary ground, accessible by rail from Cape Town and also by rail from Beira, a growing seaport two hundred and fifty miles north of Inhambane. In this territory he has planted an industrial mission at Old Umtali, where a gift of a tract of thirteen thousand acres of rich agricultural land, attests the Government's interest in our work and its desire for the elevation of the black man. At Umtali eight miles nearer the coast, we have English Church and school work. Rhodesia not only is rich in agricultural, but also in mining resources. Its gold-mining fields are among the oldest and most profitable in the world.

Africa is big: its peoples are vast in number, various in language, degraded in social condition, cruel and debased in char-

acter—in brief, with exceptions,
How ignorant, superstitious savages.
it is to be Won

How are our missionary efforts, joined with those of all other societies, to raise the Continent to European and American heights of Christian civilization? Not by might nor by power, as men esti-

mate ; but by the mysterious principles of growth as manifested by the mustard seed. "The kingdom of God," said the Master, "cometh not with observation ; the kingdom of God is within you." It is a great, silent, interior force, with unlimited power of increase. The alleviating influences of the Gospel are already seen in all parts of the Dark Continent ; little rays of light, significant of the dawn of the great day which shall flood Africa with its wonderful beams, proceed from many centers. The heart of the savage becomes the heart of the trusting, loving, faithful disciple—the miracle going on everywhere in attestation of the glorious truth, "Lo, I am with you alway even unto the end of the world." A trader passing a converted cannibal in Africa, asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African Christian to the European, "you would have been eaten long ago."

SOUTH AMERICA

OUR twin continent, South America, is, in many respects, as wonderful as North America. In shape the two are similar, ex-

cept that North America is broad-
Our Southern Twin est in the temperate and frigid zones, while South America is broadest in the torrid and narrowest in the temperate zone. A great range of mountains forms the backbone of each, and two great oceans wash their eastern and western shores. Both are blessed with great rivers, vast alluvial plains, immense mineral resources, and almost unlimited room for growth. It would seem that as their back yards, so to speak, touch each other, the peoples of these continents should have extensive neighborly interests and be in cordial, not to say fraternal fellowship. Politically their relations are friendly and intimate, the dominant influence of the dominant power of North America being seen in South America in the fact that all its governments are Republican. European monarchies, although of kindred race, have been driven back beyond the sea, and the two continents

are practically devoted to the democratic idea.

The civilization, however, of the United States and Canada differs greatly from that of the South American Republics. Whether

To What
are the
Differences
Due

this difference is wholly accounted for by the difference in religion, is a question upon which there is division of opinion. In one thing most unbiased and thoughtful observers will agree, and that is that the Church of Rome, dogmatic, despotic, intolerant, more concerned with the observance of its rites and forms and requirements than with the development of an intelligent spiritual life and a sound Christian character, has been a hindrance rather than a help to the peoples and States it dominates. In other words, the difference of race does not satisfactorily explain the difference in power, prosperity, and intellectual activity which characterizes the twin continents.

The founders of the Missionary Society did not look longingly with bigots' vision toward South America as a field; but with opened eyes that saw clearly that the Gospel as a life and as the power of God and

not as a corpse with a beautiful shroud, was needed among all Roman Catholic peoples. Blinded with superstition and prejudice, priest and people have a form of godliness without the power thereof; and these countries are in effect almost as really without the Gospel as those where it has never been preached. Let no one, therefore, consider our missions in Catholic countries as superfluous or unnecessary.

The Missionary Society wanted as early as 1825 to enter South America, and besought the bishop to find a suitable man. The General Conference itself in 1832 recommended that a mission in that field be begun, but it was three years later—in July, 1835—that the Rev. Fountain E. Pitts set sail for Buenos Ayres, touching at Rio Janeiro, on the way. He formed small societies in Buenos Ayres and Rio Janeiro and immediately returned to the United States, and is hardly to be ranked as a missionary, rather as a sort of advance agent. Justin Spaulding, John Dempster and Daniel P. Kidder were really our first missionaries in South America, the two former going out in 1836

The First
Mission-
aries

and the latter in 1837, Spaulding beginning the work in Rio Janeiro, Dempster that in Buenos Ayres. The Brazilian mission was short-lived, the society, for financial and other reasons, determining in 1841 to abandon it. There was, in those days, liberty of worship in Brazil and Argentina for Protestants, but only in a foreign language. Our early missionaries were not permitted to preach in Spanish or Portuguese, for fear they might tempt natives to forsake the Roman Catholic faith. Religious liberty has been a plant of slow growth in South America, and while the Republics now allow it, the prejudices of

Persecution De-
creasing the people are still so strong, particularly in the northern countries, that the priests are able to give us no little trouble, instigating mob violence and unjust decisions in police and lower courts. Gradually there is growing up a public opinion, voiced by the more intelligent and liberal newspapers, adverse to persecution of Protestants, and it is chiefly in secret and petty ways that our people are harassed. The influence of foreigners, who are at the head of the banking, import-

ing, steamship, railway, tramway, and great agricultural, manufacturing and industrial enterprises of South America, has been very powerful in liberalizing public sentiment.

It has required great patience and Christian forbearance and tact in making our way among the suspicious and hostile population. Protestants and Protestantism, missionaries, churches, schools, Bible circulation, in the view of the masses, are all bad and only bad, and many of the priests, themselves ignorant, credulous, cunning, immoral, work upon these superstitious fears to hinder the progress of the Gospel in any form. But Gospel seed, sown by faithful colporteurs, teachers and preachers, finds lodgment in hearts prepared for it, and springs up unto eternal life. The Gospel can not be hid; it must manifest itself, and where it is manifested it wins confidence and respect and trust.

The work begun by Dempster in Buenos Ayres has developed into the South American Conference, which embraces Buenos Ayres the three prosperous Republics of Argentina, Uruguay and Paraguay, the

capital cities, Buenos Ayres and Montevideo, being the chief centers. Buenos Ayres, second to Rio Janeiro when our missions were founded, has become the largest city of South America, and indeed of the southern hemisphere. Its population reaches nearly a million, is cosmopolitan in character and is growing rapidly. It is a beautiful, energetic, prosperous city, with vast financial, commercial, manufacturing and shipping interests, destined to hold the scepter as the metropolis of the continent certainly for long years, if not for all time. There, as the result of the wise plans of Dempster and his successors, we have, in connection with the First Church, a splendid property in the heart of the city, worth \$125,000 or more. It is known as the American Church, and is the foster mother of other Churches, English, Spanish, Italian. In the beautiful and prosperous capital of Uruguay, Montevideo, we have a fine new church building for Spanish and English services, situated on the crown of a hill, near the block where the national houses of Parliament are to be built and only a block or

two from a large Jesuit monastery and church. The American Methodist Church is a landmark and it has a large Spanish congregation, earning thereby both the envy and the hatred of its Jesuit neighbors.

A fine property at Mercedes, in Argentina, west of Buenos Ayres, given us by Mr. Nicholas Lowe, is used as an institute for boys; other schools are maintained in Buenos Ayres, Montevideo and elsewhere. The press has also been a valuable adjunct of our Gospel work in these Republics.

On the West Coast, William Taylor, whose faith and works embraced four continents, entered upon one of his great campaigns in 1877 with two ideas in view: first, to reach the English-speaking people in the ports and chief cities by direct Gospel preaching; and, second, to win Spanish-speaking natives through the agency of the schools—all on the self-supporting plan. Under the auspices of the Chile and
Self-
Support Transit and Building Fund, which had its headquarters in New York, missionaries were sent out with the understanding that the fund would pay their transit

expenses, but no part of their salary. If teachers, they got their board, lodging, etc., free and a small salary, fixed from time to time by the managers of the schools from the earnings; if preachers, they must look for their support to the congregations they served and to the surplus earnings of schools and press. The schools, for which land, buildings and equipment were furnished by the fund, were well conducted and soon gained a large patronage and high reputation. For some years little direct evangelistic work could be done in the schools; but their influence was liberalizing and helpful to the Gospel work. The preachers found it impossible to live on the uncertain support furnished them on the self-supporting plan, and besought the Missionary Society, to which the property and work of the Transit and Building Fund had been transferred, to change the plan of administration. This was done by act of the General Missionary Committee in 1903, which directed that the schools and press should be continued on the self-supporting plan; but that the salaries of the preachers as well as transit expenses of

teachers and preachers should be paid from the annual appropriations. The colleges, at Santiago, for girls; at Concepcion, one for boys and one for girls; at Iquique, for boys and girls, have been very successful, sowing Gospel seed in many hearts, molding lives according to the evangelical model, and winning converts for the Church. They have also raised the standard of education in Chile and served as models for State schools. The evangelistic work has made great advances since the change of plan, and the Andes Annual Conference, including both Chile and Bolivia, is energetically cultivating a most promising field.

Dr. Thomas Wood, who had done excellent work on the East Coast, was sent to Callao and Lima in 1891 to begin work in the land of the Incas, won by the sword of Pizarro for gold and for grace. Colportage and school work have been the chief methods employed in reaching Peruvians. In the last few years special attention has been given to the evangelistic arm, with most encouraging results. In 1905 work was begun in the Isthmus of Panama in Eng-

Peru and
Panama

lish and Spanish ; and, in the countries embraced in the limits of the North Andes Mission, we are doing something in Peru, Ecuador and Panama.

The modest beginning of 1835 has grown so that it now comprehends eight Republics, not counting Brazil, where we have one church and one missionary, and is divided into three organizations, two Annual Conferences and a mission, and the signs indicate that a new period of development and growth has already begun.

CHINA

EAGER to enlarge its foreign work, the Missionary Society had been considering the needs of China, and as early as 1835 it asked the bishops to select a suitable man as a missionary to the empire and special funds were offered for this purpose ; but the opium war, among other things, operated as a hindrance, and it was not until 1847 that the society's first mission in Asia was begun by the Rev. J. D. Collins and the
Foochow
Selected Rev. M. C. White and wife. The place selected by the Board at New York was Foochow, on the ground that it was unoccupied, populous, and the

political and literary center of an important province. The fact that it was "inaccessible," that its people were opposed to foreigners and that it was the home of "every false and foul superstition" did not daunt the Committee which recommended the selection. Missionary enterprise is not determined by reasons that affect commercial and other ventures undertaken for profit, but by divine command to meet human needs; and the more degraded, vicious and superstitious a people are, the greater their need of the Gospel.

There was then, there is now, no such aggregation of human beings without the Gospel in any country on the globe as China presents. Numbering more than four hundred millions; with a history extending back three or four thousand years to the shades of mythology; with institutions, political, social, and religious, inherited from remote antiquity; knowing little of other countries and peoples, and caring less; proud, in their exclusiveness, of their country and their civilization, and looking down with haughty contempt on other nations and foreign ideas, customs, religions, it

Vastness
of the
Problem

seemed a daring, doubtful deed for two or three Americans to go to the Chinese for the purpose of revolutionizing their religious ideas and proving their learning obsolete and useless and many of their customs and methods wrong and harmful. But

The there is nothing so invincibly confident as the Gospel. It refuses to admit that any task given it is impossible or that any conquest it proposes is hopeless, or that final defeat of its great plan can occur. Its agents may be beaten, put in prison, driven out in violence or slaughtered, but still it conquers by their very martyrdom. They climb over the high walls of China; they master a language invented by Satan, as an early missionary believed, to keep out Christianity; they force themselves with gentle insistence upon the attention of those who hate them; and, "foreign devils" though they be, they undertake to direct the way to God. Sublime effrontery it must appear to the unwilling Chinese, but sooner or later it conquers.

The faith of the Missionary Society in this venture has been often severely tried,

but never put to rout. It was hard to get a foothold; it was difficult to make a beginning; converts came slowly; persecutions were numerous and harassing; mobs were murderous and destructive; property was hard to get; converts sometimes proved false and faithless; the health of missionaries failed—the list of obstacles, difficulties, discouragements, losses, is a long one; but the catalogue of successes is vastly longer, and not even the destructive Boxer movement of 1900 and its unspeakable horrors is remembered as a discouragement, for the joy of the achievements of several of our missions overwhelms all else with its abiding and increasing glory.

The question has often been asked, "What kind of Christians do the Chinese make?" Some hasty travelers who rarely think any personal investigation necessary, Chinese have affirmed with a confidence equal to their ignorance, that there are no Chinese Christians; that those who are called converts are not so in reality, but profess Christianity for the sake of the well-paid work which missionaries give them, as teachers, preachers, colpor-

teurs and the like; that these "rice Christians" are at heart as truly heathen as they were before conversion. If the statements of these "observers" were well-founded, the inference would be, either that the missionaries are diligently and knowingly cultivating and maintaining fraud, or that they are so gullible that the guileful "heathen Chinese" easily imposes upon them.

These world-wise, world-wide sightseers do not now, with few exceptions, make such sweeping generalizations respecting missionary enterprise in any country. Too much of results is known by the general public; there are too many conspicuous examples of the beneficent revolutions wrought among savage and heathen peoples, as in parts of Africa, the islands of the South Seas, New Guinea and New Zealand; and missionaries have achieved such distinction as explorers, educators, translators, makers of dictionaries and grammars of unwritten languages, scientific observers, etc., as well as preachers of the Gospel, that it is no longer possible to deceive men of intelligence by denouncing missions as a fraud or a failure.

As to the Chinese Christians many simple tests, such as have been applied in all countries from the time of the apostles till

Simple Tests now, prove whether they are genuine or false. Persecution by their own countrymen, rejection by their own families, commonly follow conversion, and are generally sufficient to show whether it is feigned or real; but the kind of witnessing that removes all doubt is that of martyrs. In North China the infuriated Boxers applied this test to a multitude of native Christians and saw them win the martyr's crown. They killed the missionaries because they were foreigners; but the native Christians were given the choice, death or renunciation of the foreign religion. Few, very few, were willing to save their lives at such cost; the great majority did not hesitate to lose their lives rather than give up their faith. On that roll of honor are the names of four hundred Methodists who did not waver between martyrdom and apostasy. Laying down their earthly life they received as their reward the life eternal.

Connected with the early history of the

Foochow Mission were such men as R. S. Maclay, Erastus Wentworth, Isaac W. Wiley, afterward bishop, Otis Gibson and S. L. Baldwin. The mission waited long for the first convert and was almost overwhelmed with joy when Ting Ang was baptized in 1857, ten years after the work was begun. Ting Ang continued a faithful Christian until the day of his death many years later. After Ting Ang came many others to gladden the hearts of the missionaries. The work was meantime spreading, and when the first annual meeting of the mission was held in 1862 there were four appointments in Foochow and four in country districts.

In 1867 at Kiukiang, Kiang-si Province, by the Rev. V. C. Hart and the Rev. E. S. Todd, the beginning of the Central China Mission was made, and in 1869 at Peking, by the Rev. L. N. Wheeler, the North China Mission was begun. The Rev. H. H. Lowry, the veteran missionary, still President of Peking University, went to Peking from Foochow a few weeks later, and has therefore been in continuous service in that mission thirty-seven years. The mission in

far West China, in the Province of Si-Chuen, fifteen hundred miles from the mouth of the Yang-tse-Kiang, was established in 1881 by the Rev. L. N. Wheeler, who had begun the North China Mission, assisted by the Rev. Spencer Lewis and the Rev. G. B. Crews, M. D.

From these beginnings we have the five missions of the present: Foochow, from which in 1896 the Hinghua Mission was created, Central China, North China, and West China. They embrace eight of the twenty-two provinces and include such cities as Foochow, Hinghua, Nanking, Kiukiang, Nanchang, Peking, Tientsin, Chentu, and Chungking. The one convert of 1857 has increased to an army of 28,960 members and probationers, and we are apparently on the eve of a great ingathering, the like of which China has never yet known. The days of the old exclusive, self-sufficient China, hating and despising all foreigners and all things foreign, clinging to her old institutions and customs and perpetuating the civilization of a thousand years ago—these days are gone forever, and a new China is rising, a China that wel-

comes Western science in place of the old and useless classics; that accepts military, civil, political, commercial, industrial, educational and religious ideas from the great outside world; that introduces the railroad and the telegraph, and sends commissions to Europe and America to study modern life and modern civilization for the benefit of the Celestial Kingdom. The inglorious end of the Boxer movement, the power of Christian nations manifested in putting it down and exacting a heavy indemnity; the advancement of Japan since she became westernized—all these are object-lessons, and to-day no country is more eager to learn than China. The newspaper is one of the greatest innovations. It is multiplying in every part of the empire with a rapidity without parallel, and public opinion is becoming what it long has been in other countries, a real and powerful influence.

The empire is ready for Christianity—ready for the Gospel of Christ as the power of God unto salvation to every one that believeth; ready to substitute rational Christian belief for trust in gods and idols and jealous spirits

Ready
for the
Gospel

which must be propitiated; ready for Christian education, Christian literature, Christian hospitals, asylums and orphanages; ready for the Christian civilization which has made Europe and America so great. The only question is, whether missionary societies are ready to take advantage of the moment of China's destiny and carry a nation of four hundred millions out of heathenism into Christianity. Our universities at Peking and Nanking, our colleges at Foochow, Kiukiang and Chentu; our schools of lower grade in all our missions; our hospitals and medical work in Peking, Chang-li and Taian-fu, North China, Nanking, Wuhu and Nanchang, Central China, Chentu and Chungking, West China, Kucheng and Yenping, Foochow; our periodicals and the Union Publishing House at Shanghai; the schools and hospitals of the Woman's Foreign Missionary Society—all these are necessary and powerful agencies, which need to be strengthened and developed to meet the demands of the hour. Our missionaries, numbering, with those of the Woman's Foreign Missionary Society, nearly two hundred men and women, are scarcely sufficient, with the three hundred

ordained native preachers, to care for the natural increase. They can not enter the new doors standing open so invitingly.

The growth of sixty years' effort proves that while our missionaries have planted and watered, God has given the increase. What the society has done is a pledge of the conviction of the Methodist Episcopal Church that the Chinese can and must be converted and of its purpose to continue the glorious work until the greatest empire on the globe passes away as a heathen people to be born anew as a Christian nation—the most stupendous triumph awaiting the Gospel.

EUROPE

THE planting of Methodism in Protestant Europe was as purely providential as was its introduction into the American colonies. Representatives of those countries in the United States heard Methodist preachers, Converts
Among Im-
migrants were convinced that they were true ambassadors with the true Gospel, and became converts. To some of these converts came the call to preach, and the result was such evangel-

ists as William Nast and Ludwig S. Jacoby among the German immigrants, and Olaf G. Hedstrom, Olaf P. Petersen, J. P. Larsson, and C. Willerup among the Norwegians and Swedes. The natural result was an extended revival among these foreign peoples.

One of the peculiarities of the Gospel is that it can not be hid. Those who have it, not only manifest it in their lives, but have a consuming desire to tell of it—a fact characteristic of the Christians of the apostolic age, who as “they were all scattered abroad” by persecution “went everywhere preaching the Word;” and of those of these times, the Methodists, who encourage and develop heart testimonies.

Converts in America, therefore, wrote to relatives and friends in the old country about the happy experience into which they had come, and not a few went back on a visit to carry the glad news and scatter the good seed. Out of this state of things grew our missions to Protestant Europe. Ludwig S. Jacoby, sent to Germany in 1849, founded the mission in that country; Olaf P. Peter-

sen, in 1853, carried the Gospel, with a soul kindled by Methodist fire, to Norway; J. P. Larsson, the same year, to Sweden; and Christian Willerup, superintendent of our Scandinavian Missions, opened the work in Denmark in 1857. It was on this wise that Methodism was introduced into Northern Europe, by European converts from the United States. Though these converts were sent by the Missionary Society and were therefore missionaries, they were not to the peoples among whom they labored *foreign* missionaries. They had a right to go to their own countries with their new and happy religious experiences, and the Missionary Society in sending them can not be justly charged with violation of denominational comity toward the Reformed and Lutheran Churches. In all these Northern countries to-day there is but one man, a German, who holds the relation of missionary to the society. The ministry is exclusively a native ministry and Methodism is as truly naturalized there as the Lutheran and Reformed religions are naturalized here.

The presence of Methodism in those

countries, though not welcomed and only barely tolerated for many years, has done

Influence on State Churches no harm to the State Churches. It is treated at best as an inter-

loper, intermeddler, and proselyter, and not only bears the contumely of those who combine religion and patriotism in Church, but it is subject to certain inconvenient laws, made to protect membership in the National Churches. Bishop Vincent has graphically described the situation in these words:

“We there find a cultivated ministry, but-tressed by aristocratic families, the scholarship of the universities, the prestige of great names in literature, science and art, with all the prejudices developed by such antecedents and alliances. Formalism and statecraft, even under the ægis of Protestantism, have their animus and power, out of which springs the spirit of opposition to the more simple and aggressive forms of a protest against their apathy and against the worldliness and heresies of Protestantism. In these countries where the State controls the Church, where kings appoint bishops, and where state treasurers

pay the pastors, we find government restrictions which limit the liberties of all 'Free' Churches. Our pastors are but 'laymen.' Our Methodist youth must in all cases be catechised and confirmed by State clergymen. Our educated young people are not permitted to serve as public school teachers."

State Churches must be broad and tolerant so as to include different schools of thought. Emphasis must be put only on those points as to which there is no difference. Forms are maintained, but the spirit languishes, and loose views of the Bible, disregard of the Sabbath, skepticism and worldliness and other departures from a living faith obtain. Methodism and other Free Church movements, maintaining a spiritual religion, have affected the State Churches more favorably than the latter would be inclined to admit, increased their evangelistic spirit and missionary zeal and stirred many of them to a new and warmer life.

The outcome of these old world enterprises are annual conferences in Germany (two), Switzerland, Norway, Sweden (one

in each), and mission conferences in Denmark, Finland and Russia. The work in Germany has crossed the borders into Austria and Hungary and also north into Russia. The mission in Finland, a province of Russia, begun in 1883, has been very successful. The sturdy Finns, harassed for years by Russian suppression and oppression, have come in large numbers to the United States, so that our ministers gather them in on both sides of the ocean. The Czar's proclamation of religious liberty throughout the empire and the inauguration of parliamentary government open the way to extensive missionary work in Russia. The opportunity is of incalculable importance. In those Northern and Central countries we had at the close of 1906, 61,445 members and probationers, with 449 churches and chapels, worth nearly \$3,200,000. In the not distant future an independent self-supporting Methodist Episcopal Church will be the probable outcome.

Bulgaria, an ancient Slavic principality of Eastern Europe, on the border of Asia, was for many centuries under the cruel,

oppressive rule of Turkey. One of the happy results of the Russo-Turkish War of 1877-8, forced by the horrible atrocities in the Balkans under the reign of the unspeakable Turk, was its liberation. Nominally Christian the Bulgarians afforded the Moslems good opportunity to gratify their fanatical hatred of all of the Greek faith and their lust for Christian blood. In all the long and bloody catalogue of man's inhumanity to man there is no blacker record of fiendish cruelty and merciless massacres than the Turk has made for himself in the empire he set up in the south-east corner of Europe upon the ruins of the old Greek power at Constantinople. The sympathy of the Christian world has gone to the unhappy peoples so unfortunate as to be born on Turkish soil and to inherit the faith of their fathers instead of that of Mohammed; but the raving Sultan, drunk with Christian blood, still wears his crime-stained crown in mockery of justice and humanity.

Christian sympathy doubtless moved the Missionary Society to send Wesley Pretty-

man and Albert L. Long to the Bulgarians in 1857 that the Gospel might be made known to them in its purity and power. The mission has had an eventful history, which is told in outline in these headlines in annual reports till near the close of the last century:

“Commenced in 1857; left without a resident missionary in 1866; abandoned in 1871; reoccupied in 1873; broken up in 1877; renewed in 1879; constituted a Mission Conference in 1892.”

Unable to transfer it or to close it the Missionary Society has continued it in a half-hearted way, with not enough appropriation to make a marked success possible, hoping perhaps that something may occur to relieve it of responsibility, or to encourage it to larger efforts. Superintendent Count, appointed in 1905, is the only foreign missionary now maintained in Bulgaria by the Missionary Society. Native ministers have sixteen charges and the mission reports for 1906 four hundred and thirty-two members and probationers, the largest number it has ever returned. We are still in Bulgaria, therefore, and it is to

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be hoped that our banner will never have to be lowered. It is needed there, and discouragements can not be pleaded in justification of abandonment.

ITALY

THE blasphemous assumptions of the Vatican Council, creating revolt in the Roman Catholic Church itself and offending the conscience of non-Catholic Christians, followed by the Franco-Prussian war, the withdrawal of the French forces from Rome, the downfall of the temporal power, the restoration of the papal territory to Italy, and the removal of the throne of Victor Emmanuel from Turin to Rome—this was a series of events which made the history of the last half of the nineteenth century forever memorable. The Missionary Society, drawn to the country cursed for so many centuries by papal dominance, sent Leroy M. Vernon, in 1871, to found a Methodist mission there. Bologna was first selected as the center of the work; but a church erected and dedicated in the city of the popes itself was the beginning of an interest in Rome which

soon made the capital of Italy the headquarters of our mission. It was, from the ^{Methodism} Pope's point of view, a daring and ^{in Rome} impious thing to do; but papal curses were as ineffectual in this case as in that of the comet, and Methodism was planted there to grow and develop and become one of the permanent features of the Eternal City. Its evangelistic, educational and publication work are blessing Italy; and the contrast it presents to the superstitious, paganized, petrified dogmatism and ceremonial of the Church of Rome gives it ten times the prominence that its numbers alone might justify. Our splendid building for church, school, seminary and press, on the Via Firenze, Rome, and the Woman's Foreign Missionary Society's gift to the daughters of Italy, the Crandon Institute, are centers of light and power. An annual conference, with thirty-two native preachers, ordained (twenty-four) and unordained (eight), nine foreign missionaries, including five of the Woman's Foreign Missionary Society, indicates the force of regular workers. The immense Italian immigration to the United States makes the

problem of Italian evangelization one of great urgency, and it is being worked out on both sides of the Atlantic, which has in these latter times become a bridge whereon multitudes pass and repass backward and forward.

INDIA AND MALAYSIA

INDIA, ancient, mysterious, multitudinous India, with its curious little brown peoples like the sands of the sea for number; India, the cradle of the Aryan race, which holds the destinies of the world in its strong, capable hands; India, with its mystic philosophies, its babel of tongues, its hoary creeds, its magnificent shrines, its strange social customs, its dreamy Oriental India and literature—what a country for the Christ Oriental Christ! What a field for the Gospel which is for “every creature!” It was a great day for India, a great day for the world, a great day for Christianity, when modern missionary enterprise began the work of conquest there. Challenging systems of belief founded before the manifestation of Christ, making war on a system of mental and social bondage as cruel

as African slavery, boldly attacking ideas and customs dear to the native heart by centuries of inheritance—the handful of Christian missionaries seemed the puny champions of a hopeless, an impossible undertaking. But nothing is so mighty as the truth, and nothing so patient and persistent under denial, persecution and violence. “The eternal years of God are hers,” and she can always wait, knowing that in the end she must prevail.

The history of the Gospel in India is sublime in the display of these qualities, and the results of Gospel work a powerful confirmation of the promise of the Master—“The gates of hell shall not prevail against it.” The glory of India is surely dawning, and the long black night of error, ignorance and superstition happily ending.

Among the Christian men who have put an impress upon India, there is none greater, perhaps, than Alexander Duff, a Duff and Scottish Presbyterian, who Durbin showed that Christian education is one of the most effective engines of assault upon the fortified walls of idolatry. He it was that urged the Methodist Episcopal Church to found a mission in India.

Our missionary managers had already considered the project and the energetic Dr. Durbin was anxious that the society should take upon it the additional burden. Everybody knows that William Butler, an educated minister from Ireland, was the man providentially selected for the great undertaking; how he was led to choose as the Methodist field, the Province of Oudh; how he began work in Bareilly in March, 1856, and two months later was compelled to flee for his life, before the hordes of the Sepoy rebellion; how he welcomed as co-laborers in March, 1857, the Rev. J. L. Humphrey (who baptized our first convert in India and is still living) and the Rev. R. Pierce; how after the mutiny Naini Tal, Lucknow, and Bareilly became the three centers of the mission; and how the field gradually spread over Oudh and the north-west provinces.

The first thought was to found an exceptionally strong mission, with a force of twenty-five missionaries, in a small, distinct and definite field, where only one language would have to be learned. The original field was, according to Bishop Thoburn,

A Small
Field the
First
Thought

about as large in extent as the State of Indiana and included about seventeen millions of people. But this plan soon proved to be inadequate, and was abandoned as inconsistent with the law of growth of the kingdom of God, which expands by processes not always clearly foreseen by human wisdom. Again and again has the Missionary Society been led into mission enterprises against its own policy of multiplying fields unduly; but the indications of providence were so clear that mere human wisdom was overwhelmed and silenced, and sound, common-sense policy gave place to compelling faith. God's plan, when men are prepared, is to "thrust them out to raise a holy people," as He thrust out John and Charles Wesley, and over and over again have Methodist missionaries been "thrust out" for this Divine purpose. Our "missionaries," says Bishop Thoburn, "were led into fields of which they had never dreamed, and into kinds of work which they had never sought and did not desire." As the force increased (twenty-four were added in the decade 1859-69, and twice as many more, not including the women, in the succeeding

decade), city was added to city, field to field and province to province. In 1864 Bishop Thomson organized at Lucknow the India Mission Conference, making three districts, Moradabad, Bareilly, and Lucknow. There were then 117 Church members and 92 probationers, as the result of the labors of eight years. The opening of Garhwal, a feature of the Conference that year, was due to an offer of support by Sir Henry Ramsey, a providential indication, and James M. Thoburn was appointed to the work. He reported that he "devoted his time for the most part to talking with the people, inquiring into their religious and social condition, looking for suitable openings for the work, circulating books and tracts, etc."

Schools, orphanages, and the press were features of the work in India from the beginning, and as the mission expanded, its institutions increased, colleges and theological seminaries and hospitals came into being, and flourishing presses were established.

The women, through the Woman's Foreign Missionary Society, which came into existence in 1869, have carried on an extensive

and fruitful work in the zenanas, in schools, and in hospitals and dispensaries. The incident which resulted in the formation of the society and the appointment of its first missionary, Isabella Thoburn, ought here to be recalled, as told by Bishop Thoburn. While on a village campaign in the Moradabad District he pitched his tent in a mango grove. In the top of one of the trees a vulture had built her nest, and one day a quill dropped from her wings. The missionary amused himself with fashioning a pen out of it, and then it occurred to him to write a letter with it to his sister. In that letter, after telling the history of the pen, he was led to describe the condition of the women of India, and the good which could be done by educating the girls. The appeal stirred the heart of the sister, and she offered herself and was sent to begin the good work, the outcome of which is one of the wonders of missionary history. So the wing of a bird was used to carry the divine message.

The Woman's Foreign Missionary Society has been a boon to the women and girls of India, for the elevation of woman is an

important and inseparable part of the problem of the elevation of the race. What Christianity has done for the alleviation of Hindu womanhood could hardly be adequately told in the limits of an octavo. Only woman missionaries could go to the poor prisoners behind the purdah, with their womanly sympathy, acts of kindness, words of hope, and medical relief; only woman missionaries, knowing the horrors of child-marriage would, with the courage and hope that would not be denied, persevere until the needed legislation was granted; only woman missionaries, knowing the evils and cheerlessness of Hindu homes, could reach them with helpful and curative influences.

In considering the missionary problem in India, different in some respects from the missionary problem in other countries, two important facts must be borne in mind: First. The three hundred millions of India are not gathered largely into cities, but are found for the most part in innumerable villages. There is in British India (exclusive of the native States) hardly a score of cities having 100,000 population and upward, and Cal-

The Rural
Popula-
tion

cutta, the largest city, numbers only 1,125,000, while Bombay has but three-quarters and Madras but half a million. On the other hand, the number of villages or townships approximates half a million. Second.

The Caste System The caste system holds the people of the various classes in a cruel, relentless grip. Fiends from the bottomless pit could not devise anything more subversive of the divine doctrine of the brotherhood of man, and more effective as a bar to human progress than the Hindu caste system. There are four principal divisions: 1. The Brahmin, or priest; 2. The Kshatriya, or soldier; 3. The Vaishya, or farmer, trader, artisan; 4. The Sudra, or servant. Caste fixes a man's place and class of work irrevocably. If born a Sudra, a Sudra he must remain, he and all his children after him. He can break his own caste and become an outcast; but nothing he can do and nothing any one else can do for him can raise him to the next caste above him. Between them great gulfs are fixed which may not be crossed, upward at least. One of higher caste may not touch one of a lower; may not rescue or relieve him, re-

ceive anything at his hands, or in any way recognize him as a human being. Fate, inexorable fate, fixes the earthly lot, as well as the future, and to struggle against it is futile.

The life of the lowest caste and of the outcaste is the hardest and most joyless, and among these classes converts are, of

The
Hopeless
Lower
Castes

course, the most numerous. How beneficent is the Gospel! It knows no caste or birth distinction, and comes to the lowest caste or to

the outcaste as freely as to the priest-caste. Christians come from all castes; but four-fifths of them are from the lower castes. The Gospel breaks the iron bonds and includes all, high and low, caste and outcaste, in one glorious brotherhood. The Sudra may not enter any of the heathen temples or pray to any of the heathen idols; but he enters Christ's temples and prays to the one Almighty and Everlasting God, and calls Him Father. Caste cares not how many below it perish of famine and gaunt famine's twin-destroyer, pestilence; but Christianity reaches out a helping hand to all. By that fact the Hindus know that the

Christian's God is a God of love, and not like theirs a god of hate or haughty and merciless indifference.

The years 1888-93 were marked by a great evangelistic movement among the chumars, or leather workers, and the mah-tars, or sweepers, and shoemakers, weavers, coolies, etc., really considered as outcasts, and thousands of them were converted. When asked why they became Christians, they said, because:

Outcasts
Become
Preachers

“1. We are saved from idol worship and many of its customs which we know are bad. 2. This religion worships God, and here we find a Savior of man. 3. Those of us who have become Christians have been benefited and elevated in every way.” One of these converts became head master of the Moradabad High School; others, leaving their work as street cleaners, entered the theological seminary and became acceptable ministers. At first it was thought that this movement would prejudice higher caste people against Christianity; but the missionaries observed that where low caste converts were most numerous, there were most baptisms among the higher classes.

Because the millions of India live in country instead of city, and by agriculture instead of manufactures, and because drouth comes and ruins crops, Famines and Christianity dreadful famines occur, and millions die of starvation and the epidemics which follow. There were great famines in Madras and in North India in 1877 and 1887, again in 1897 and in 1900 in the northern, central, and western provinces, the worst of all. The response of Christian nations to these calls to humanity, the missionaries serving as almoners, has had a powerful effect upon the heathen mind. After every famine there has been a movement of multitudes toward Christianity, and at times it has seemed as though heathenism were being shaken to its very foundations. There is much to bear out the belief that these foundations have been greatly weakened, and that the day of Christianity's triumph in that stronghold of the enemy is already beyond the first flushes of the dawn.

In no one of the missions of the Methodist Episcopal Church has the spread and increase of the work been more remarkable

than in that of India. Beginning in the northwest provinces with the thought, as Spread
of the
Work has already been mentioned, that it should be confined to one territory and one language, it has been extended into nearly all provinces from Punjab on the north to Mysore on the south, and from Bombay on the west to Bengal on the east, and across the Bay of Bengal into Burma, and southeast into Malaysia, and thence into the islands of Borneo, Java, and the Philippines—a vast stretch of territory, nineteen hundred miles from north to south and an equal distance from east to west, exclusive of Burma, with more than 300,000,000 population. The India Conference of 1873 became in 1876-7 the North India and South India Conferences, and to these have been added the Northwest India, Bombay, Bengal, Burma, and Malaysia Conferences and the Central Provinces and Philippines Mission Conferences, nine in all, with 132,463 members and probationers, and 1,785 native preachers, and with property, churches, and parsonages valued at \$1,867,477, or, with that of the Woman's Foreign Missionary Soci-

ety, at \$2,458,564. The feeble mission of 1856 has assumed the proportions of a denomination, and instead of the one language to which it was expected to confine itself, it now carries on its work in from thirty to forty languages. Thus mightily has the Lord blessed the work of the Missionary Society in laying broad and deep the foundations of the Methodist Episcopal Church in Southern Asia.

Among the names which will ever shine in the history of the mission, beside those of Butler, Humphrey, Thoburn, Parker, and William Taylor, others, is that of William Taylor, Taylor who made his impress as an evangelist upon four continents—North America, South America, Africa, and Asia. Going to India in 1870 he began an evangelistic work among English-speaking people on the self-supporting plan, in Lucknow, Bombay, and three years later in Calcutta and other cities in the south. At the end of six years' labor William Taylor left India, and Bishop Andrews organized the results into the South India Conference, which, with native as well as English-speaking Churches, now reports more

than 3,500 members and probationers, including converted Hindus as well as Europeans and Eurasians.

The beginning of the work in Burma in 1879 was on this wise. J. M. Thoburn had been casting his eyes eastward ever since Calcutta became his field of work in 1874. He had been invited to Rangoon several times, but was not ready to respond at once. The result of an appeal to friends in the United States for a missionary was successful in 1879, and the new man was in Rangoon before it was known in Calcutta that he had sailed. Taking Mr. Goodwin with him, Mr. Thoburn sailed with as little delay as possible. They had no money, but got return tickets for a nominal sum, and went forth on the Napoleonic principle that "war must support itself." He expected to secure converts in Rangoon, and that they would furnish funds. Revival meetings among the English-speaking residents were begun the day after their arrival, the converts were secured, and on the second Sunday a Church was organized of twenty-nine persons, the number increasing to fifty in the next three days. Even

the great organizer was amazed at the outcome. "We had gone forth," he said, "without a rupee, and had set up our banner in a strange land and among a strange people, trusting solely in the unchanging and unfailing promises, and mountains have melted down before us."

Five years later, 1884, the work was begun in the Straits Settlements, of which the city of Singapore, lying where two seas

God's meet, is the capital. James M.
Call to Thoburn, at that time presiding
Malaysia elder of the Calcutta District, studied the situation at Singapore, in response to invitations to enter Malaysia, and as a result sought from the United States two young men for the new field on the self-supporting plan. At the same time, and without knowledge of what Bishop Thoburn was thinking or doing, Bishop Hurst, on his way to India, became impressed with the importance of a mission in Malaysia, and without a dollar of money from any source, and with no authority from the society, he determined that work should be opened in Singapore. Accordingly he attached it as an appointment to the Burma District of the South India

Conference, and appointed to it W. F. Oldham, then on his way back from the United States, whither he had gone to complete his education, to India, where he was born. When he landed he was informed what had been done, and readily consented to take up the new work, though it had been far from his thought. Sailing for the distant field with Bishop Thoburn and Miss Battie, what was their surprise to be met at Singapore by a Christian gentleman, Mr. Charles Phillips, who recognized them as persons he had seen in a dream. Thus was the Malaysian Mission providentially begun.

How Dr. Oldham won the friendship of well-to-do Chinese residents and established schools and a Church, and how in 1888 the General Missionary Committee recognized it as a mission is matter of most interesting history. The Malays, the Chinese, and the Europeans form the chief classes of population among whom the mission conducts its evangelistic, educational, and publication work. Dr. Oldham <sup>The Out-
growth</sup> had said that he was willing to work anywhere in India, but it had never dawned on him that they "would shoot me clear through the empire and fifteen hun-

dred miles on the other side." But he went in the spirit of conquest, and that same spirit appears to have possessed his associates and successors. A mission among the Dyaks of Borneo was begun by Dr. Luering in 1891, but was abandoned after a favorable beginning had been made, to be reopened ten years later in Sarawak among a colony of Chinese, of whom six hundred were Methodists and needed spiritual care. A mission in Java was also authorized by the General Missionary Committee in 1905, we have work in Sumatra, and the missionaries are casting longing eyes on Anam, Siam, and other fields which are ready for the Gospel sower.

Out of Malaysia has come the fruitful work in the Philippines. Bishop Thoburn, with the eye of a prophet, had seen this The Phil- group, and fully expected that the ippines time would come when it would become missionary ground. When Dewey's fleet destroyed the Spanish warships in Manila Bay, and the scepter over the Filipinos, so long unworthily held, fell from the hands of Spain, Bishop Thoburn went to Manila and in March, 1899, preached

the first Protestant sermon heard from a missionary representative in the Philippines. Next year the Rev. Thomas H. Martin, the Rev. J. L. McLaughlin, and the Rev. W. G. Fritz arrived as Methodist missionaries, followed in 1901 by the Rev. Homer C. Stuntz, who became presiding elder of the Philippine Islands District of the Malaysia Conference.

From the beginning the mission has been prosperous. The natives, ground under the iron heel of the Roman Catholic hierarchy

Eager
for the
Gospel and oppressed and despoiled by
the rapacious monks, found themselves unexpectedly free from political and ecclesiastical yokes which had become intolerable, and they welcomed Americans, and especially Protestant missionaries. Our mission is doing work among the Chinese and English-speaking peoples, as well as among the natives in the Tagalog, Pampangan, Ilokano, and Pangasinan languages. The Gospel is new to the Romanized natives, and they are eager to hear it. The Scriptures are bought with avidity and read with absorbing interest. At the close of 1906 we had gathered 16,-

133 members and probationers in seventy-two churches and chapels, and had a force of two hundred and fifty-five native preachers, of whom three were ordained. The work is notable for the degree of self-support maintained. Only eight of the native ministers are supported from foreign funds. The great majority of the preachers attend their business callings and give their services to the mission free. Of the churches erected, forty-eight have been provided entirely by the people themselves. The appropriations from the society go not to Filipino work, but entirely for the transit and support of the missionaries. The Philippines are the most fruitful of all our Spanish fields, and have greater immediate promise, perhaps, than any of them.

What a vast field or series of fields Southern Asia presents! In India, including Ceylon and Burma, there are nearly

The Field and the Forces	300,000,000 people, to be exact, 297,938,689; in the Straits Settlements, 272,249; in British Borneo, 1,750,000 (not including the 1,129,899 in Dutch Borneo); in Java, 28,746,688, and in the Philippines, 7,635,426, making an
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aggregate of 334,768,052, or more than one-fifth of the world's population. Only a small fraction of these vast multitudes have been won by Christianity. From the standpoint of mere numbers, the task would seem to be too great for human achievement. And so it would be if the Gospel were no more divine than the Hindu, Mohammedan, and Buddhist religions. But the God of the Christians is greater than the 330,000,000 gods and goddesses of the Hindus, and one of His zealous soldiers can chase a thousand and two put ten thousand to flight. Education alone is a mighty force working constantly for the overthrow of heathenism; but the leavening power of the Gospel is so great that it is possible this century may see the whole mass leavened. What our society alone has done in the fifty years since it began to put in the leaven, is an earnest of what is to be done. Vast as the undertaking is, if it did not stagger the faith of the fathers fifty years ago when they sent two missionaries, a man and a woman, to face the impossible, it ought not to overwhelm the faith of the sons, who have such splendid results to encourage them.

MEXICO

It was to be expected that the Missionary Society would keep in mind the needs of "our next-door neighbor," Mexico, and plant a mission there at as early a date as possible. The disastrous experiment of Maximilian, for which the Civil War in the United States gave full opportunity, had ended in the rout of the monarchical and ecclesiastical conspirators and the execution of the Austrian archduke, and a republic had been established. The time was favorable for a wider work than the American and Foreign Christian Union had been carrying on for several evangelical denominations. Money had been appropriated by the General Committee several years successively, but the enterprise was not actually begun until February, 1873, when William Butler, the hero of India, laid its foundations in the City of Mexico, whither Bishop Gilbert Haven had preceded him by several weeks.

Mexico as a republic has been blessed by those strong rulers, Juarez and Diaz, men of great firmness and decision, who

held in check turbulent elements and put down revolutions with merciful severity.

Condi- The reforms in law and govern-
tions in ment have been more far-reaching
Mexico than those of any other Spanish-
speaking country. The powers of the Ro-
man Catholic hierarchy for oppression were
reduced, religious rights for all denomina-
tions established, monastic institutions sup-
pressed, the Jesuits excluded, and the vast
accumulations of monastic property confis-
cated. Rights of sepulcher, of marriage,
civil and religious, of worship, of property,
etc., are fully secured to Protestant denomi-
nations. Government and civil law, how-
ever, can not cure superstition, nor elevate
the priesthood, nor purify corrupt religious
practices. Immoral and unprincipled priests
can easily stir the ignorant and fanatical
to frenzied and violent acts, and Protestants
in Mexico have therefore suffered perse-
cution. Missionaries and native preachers
were set upon by mobs, and some of them
were done to death. As recently as 1905
one of our effective native preachers was
shot and killed in Guanajuato. Thus it is

that martyrs for the Gospel are made in countries nominally Christian, and by men who profess to be followers of Christ. The conditions created by Romanism in three centuries of undisputed sway are aptly described by Bishop Merrill, who visited Mexico in 1878. He found gorgeous cathedrals, but squalid homes; a rich Church, but members in peonage; pulpits in the churches, but never used for the Gospel; a people tenacious of their faith, but with no intelligent apprehension of it; ready to mob Protestantism, but not to meet for discussion of important questions; assuming to have the light of the Gospel, but held in the bonds of dark superstition; professing to worship God, yet rejecting the Bible as an evil book—in short, he found a Church of great pretensions, but with little or no acceptable fruits.

The property purchased by Dr. Butler in Mexico City is believed to have been part of the site of the palace of the Aztec ruler, of the site of the palace of the Aztec ruler, Montezuma; in Puebla, one of the most fanatical cities in Mexico, where the Church held nineteenth-twentieths of all the real estate, the found-

Palace
of Monte-
zuma

ers of our mission purchased a portion of the property used by the Roman inquisition. Thus properties belonging in one case to a pagan monarch, and in the other to a paganized Church, pass into the hands of Methodist missionaries, come in the fullness of time to seize a falling scepter for the all-conquering Christ.

As the result of thirty-two years of work in Mexico, in which schools and press have been powerful auxiliaries to evangelism, we have an Annual Conference, created in 1885, with thirty missionaries, including twelve of the Woman's Foreign Missionary Society, thirty-three native ordained and thirty unordained preachers, and 6,521 members and probationers, with an excellent institute and theological training-school at Puebla, and seven other institutions of seminary or high school grade, and with fifty churches and chapels and thirty-five parsonages and homes, worth in all nearly a quarter of a million dollars, with other property bringing the aggregate up to nearly \$450,000. With such a force of men and women, and with such an equipment,

A Gener-
ation of
Work

what shall hinder the further progress of the Gospel? Not "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword;" only lack of faith and lack of diligence.

JAPAN

THE same year (1873) that Dr. William Butler went to Mexico to lay the foundations of our mission in that republic, R. S. Maclay, of China, Julius Soper, J. C. Davison, and M. C. Harris were sent to Japan for the same purpose. Thus did the society plant the standard of the Cross in two widely separated fields, among vastly different peoples, and under variant conditions, with only four months intervening and on equal appropriations. Truly, race, color, language, political systems, religions, civilizations, customs, conditions are no bar to the Gospel of Christ, which is for all who have sinned and come short of the glory of God.

It is one of the mysteries which history does not explain, why Japan remained so long a hermit nation. The people, as they

are now known to the world, are so active mentally and physically, so quick and eager

Japan's to learn, so progressive, so ready
Rapid to adopt new ideas and new
Advance methods, that their centuries of

exclusiveness seem hard to understand.

The advances made by its people since Japan's new era began fifty years ago are, it is safe to say, without parallel in history.

They have become a great, powerful, and prosperous nation, not only capable of victoriously defending their own independence and national interests against Russia's vaster fighting forces and infinitely superior resources, but capable of using their successes so wisely as to make secure their position as the dominant power in Eastern Asia. They not only saved China from partition, and Korea from absorption, but fixed the bounds of Russia's greed in the Orient and earned the right to be China's most trusted adviser. Nothing is better settled to-day than Japan's leadership in the Far East in political, educational, industrial, and commercial lines; and in its rapid material development nothing is more evi-

dent than its need of Christianity. The hold of the old heathen religions has been loosened, and they are falling away like outworn garments; and a religion that will deepen and develop morality in social, family, civil, and business life is the need of the hour. The Methodist Episcopal Church is endeavoring to do its part in meeting this emergency.

In little more than a year after the inauguration of our mission the first converts were received and baptized. Ten years

Events
in the
Transition later the mission was organized as an Annual Conference, with twenty-one members and fourteen probationers, of whom eighteen in all were natives. The native ministry has been a leading feature of our mission in Japan. It is strong, intelligent, self-reliant, and yet devoted to Methodism. We have had no native ministers who have thought they could profitably reconstruct the Christian system. Persecution was not wanting to make good the prophecy of Christ; but native converts and native preachers bore it as true Christians and it helped to spread the Gospel. At Kumamoto a Buddhist

priest led a mob in storming our chapel. He was arrested by the police ; but one of our native preachers interceded with the court in his behalf, and loaned him a blanket to protect him from the cold at night. Three of his fellow-priests were so affected by this Christian act, that they promised that there should be no more attacks. Thus it all fell out to the furtherance of the Gospel. The same year, 1885, the Buddhist and Shinto priests ceased, by government edict, to have official relation to the empire, and practically these religions were disestablished. In the same year the Emperor appointed a ministry, preparatory to the granting of a constitution and the institution of parliamentary government four years later, a precedent which the Czar of Russia might with great profit to his country have followed many years earlier than he did. During the period in which the national institutions were in the formative process there was a sudden craze for the English language to be the medium of commerce with other nations, and mission schools became very popular, and everybody who could teach the foreign tongue

might have as many pupils as he cared to take.

The eagerness the Japanese showed for nearly everything foreign, and their rather violent changes of thought and customs could not continue unabated, and consequently the last decade of the century which had witnessed such marvelous developments in Japan was a period of reaction. Conservative influences once more came into ascendancy, and independence of foreign ideas was asserted in behalf of national sufficiency and national dignity. The boldest minds did not hesitate to entertain the idea of a nationalized Christianity modified to meet Japan's views and made plain and practical by the elimination of the supernatural elements. With the new century came a better sentiment, and the progress of the Gospel has been of the most encouraging character. Revivals have been widespread, and the fruits most satisfactory. Among the student classes, in particular, the evangelistic movement has won some of its greatest triumphs, and all missions have been benefited.

Our own work, evangelistic, educational, and publication, has made a steady advance.

We have now two Annual Conferences—the Japan and the South Japan, with seventy-nine missionaries including thirty-seven of the Woman's Foreign Missionary Society, sixty-two ordained and thirty-eight unordained native preachers, 6,382 members and probationers, a college of over one hundred and fifty students, a theological school with eighteen students, nearly 2,200 pupils in high schools and seminaries, 2,240 in day schools, fifty-three churches and chapels, and forty-one parsonages, and property valued at more than \$500,000.

The latest phase of Methodist Christianity in Japan is an agreement between the missions of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada to unite in forming a Methodist Church of Japan. The first General Conference was appointed for May, 1907.

This is the vantage ground gained in thirty-three years of missionary enterprise.

The
Leaven
Needed

From it we look back with gratitude to God for what has been accomplished. From it we may look forward to a future big with possibilities. Nothing is more evident than

the fact than in Christianizing Japan we are not only saving a nation from falling into the depths of secularism and infidelity as it abandons heathenism, but we are making the predominant influence in Eastern Asia a Christian influence. Christians have it in their power to furnish the leaven that shall leaven the whole lump. It would seem to be cruelly wicked to withhold it.

KOREA

KOREA was the bone and battle-ground of the Russo-Japanese War. Too weak to defend itself and hating both of the combatants, it could not appeal to its ^{its New} Overlord humiliated suzerain, China, for help, and therefore awaited the outcome of the greatest war of modern times with stolid indifference, caring little, apparently, what the outcome should be. It now knows that its future, at least its near future, is practically determined. It must now look to Japan, as it formerly looked to China, for guiding orders, and must expect from its present overlord a much closer superintendence. That it will gain in stability of government, in tranquillity, in the administra-

tion of justice, and in industry and commerce, even though it loses to the dominant Japanese much of its individuality of character, is hardly matter of dispute. That Korea looks upon Japan as a conqueror, and that she has suffered humiliation and some degree of oppression as a conquered province probably no one would deny; but that on the whole conditions and possibilities and prospects have improved is equally certain.

Korea, known to its people as Great Han, and to the world for centuries as the "hermit nation," is one of the smallest, though not most uninteresting, of our foreign missions. The visit of a Korean Embassy to the United States in 1883 drew the attention of our Church to the kingdom as a possible field of enterprise. Dr. John F. Goucher met some of the members, and was active in promoting the establishment of a mission in that far-away land. Dr. R. S.

Maclay, first a missionary in
of China,
Japan and
Korea
China, then founder of our Japanese Mission, an honored servant of God still living, was sent to Seoul from Japan to spy out the land. The

result was the appointment of the Rev. William B. Scranton, M. D., and the Rev. H. G. Appenzeller as missionaries to Korea. They landed at Chemulpo in April, 1885, and began their work with little or nothing in the way of tools. They had no houses and found none large enough for public worship; they knew not one syllable of the language; as Brother Appenzeller said, they

The First Steps “had to make their tools before they could begin their work.” But they had the Gospel, and there are many ways of making it known. One of these is by the healing art, found so effective in Oriental countries, and Dr. Scranton began at once to heal the sick, showing not only the skill of the foreign practitioner, but the Christian charity of the medical missionary. The missionaries, we are told, were “unspeakably happy” in taking the necessary first steps. The first baptism took place some months before either of the missionaries preached his first sermon in Korean, which was on Christmas, 1887. The text, “Thou shalt call His name Jesus, for He shall save His people from their sins,” always and everywhere appreciated, was spe-

cially fitting to be the Scriptural authority for the first sermon to these ignorant and superstitious heathen, for there is no other name whereby men must be saved.

In the development of the mission, which has been one of the most successful of our entire foreign list, the converts themselves

Converts	have been important factors. The
Good	four arms which continue to make
Workers	missionary work effective and in-

vincible—the evangelistic, the educational, the medical, and the publication—have all been employed in Korea; but the phenomenal growth has been chiefly due, under God, to the activity of the converts. They were not only willing to bear persecution, and took no credit to themselves for patiently enduring it, but a large proportion of them became from the first Christian workers. They tell the unconverted about the Gospel, what it is, what it can do, and what it has done for them, and persuade others to accept it. They are diligent students of the Word, and get as much training as they can in methods of work. The devotion of the native preachers has been attested by many trials. For his activity

Kim, a local preacher, was arrested at Pyeng-Yang in 1894, and put in the death-cell. Beaten and tortured, he was exhorted to "curse God and forsake the service of the foreigner," and he would be released. Calmly and firmly he responded: "God loves me and has forgiven my sins: how can I curse Him? The foreigner is kind and pays me honest wages: why should I forsake him?" His faithfulness won the respect even of his persecutors. He refused to become an apostate, but was nevertheless released.

Because the opportunities and promises have been extraordinary, the Missionary Society has greatly strengthened the Korean Mission in the past few years, and the results have amply justified its confidence. Converts are multiplying at an astonishing rate. At the Conference held in June, 1906, nearly thirteen thousand members and probationers were reported. The prospect is that Korea's twelve millions of people will be evangelized in a few years, and we shall see fulfilled the Scriptural prophecy of a nation born in a day.

How wonderful are God's ways in extending His kingdom! What signal triumphs of the Gospel has He given to the

World-
wide
Missions

Methodist Missionary Society in its eighty-eight years of history!

How has the faith of its founders been vindicated! How have the earnest devotion of its supporters and the zealous labors and willing sacrifices of its missionaries been blessed! Its lines have gone out into all the earth. In every continent and among all nations it has planted its missions, and among most widely diverse kindred, tribes, and tongues. The spread of the work of the society has not been due to human foresight, but rather to divine wisdom. Speaking of the missions of the society in 1858, the Annual Report of that year said:

"They have not originated in meetings called to consider propositions for the establishment or extension of missions. They have all sprung up under the clearest indications of Providence. They are offshoots from the life and conditions of the Church, and some of them are strikingly marked by the hand of God."

For some years it has been the policy of the society to found no new missions, but to put additional force into existing missions; but the calls of Providence have been so strong and clear that we were compelled to go into Porto Rico, Panama, the Philippines, Java, and France, and the calls of the future will no doubt meet obedient responses. God leads, His servants follow.

If representative converts from all the society's fields could be brought together to tell what the Gospel has done for them,

Work in the greatest babel of tongues ever
 One Hun- known would be heard. It would
 dred and be a congress of nations and peo-
 One Differ-
 ent Tongues
 ples of far greater significance than the World's Parliament of Religions. From India and Malaysia alone thirty-nine different languages would be spoken; the work is going forward in the Philippines in eleven languages; in China in the Mandarin and three or four dialects; in Africa in seventeen tongues; in Europe in twelve; in South America in five; and in Japan and Korea in two each. In the United States, greatest polyglot nation in the world, we have within our Church representatives of

at least sixteen foreign populations, speaking in as many languages, three of which are Asiatic and thirteen European, besides those who make themselves heard in sixteen or more Indian dialects. In one hundred and one of the wide world's variant tongues confession is made to God of belief in the atonement of Christ and promises given of fealty to the doctrines and Discipline of the Methodist Episcopal Church.

The vision of such a day and such a gathering out of the nations was not entirely denied to the founders of the society.

The Vision
of the
Founders In its first report it declared its purpose to carry the light of evangelical religion into every part of the western hemisphere and to the millions in the darkness of heathenism; and in its second it ventured the prediction that "the history of Methodism in the four quarters of the world will exhibit a success unparalleled by anything since the Apostolic Age." It would be too much to believe, however, that this remarkable vision of things to be was shared by each of the thirty-nine men who constituted the officers and members of the Board of Managers at

that time. Was it not rather the vision of the prophet, Nathan Bangs, who wrote every annual report of the Missionary Society until he accepted the presidency of Wesleyan University in 1841?

The founders of the Missionary Society could not have had a faith in its future at all commensurate with the reality. God has done more than their wildest visions could have conceived. Theirs was the day of small things. The possibilities of steam and electricity—of travel on land and sea, swifter far than flight of bird; of communication by wire instantaneous as the lightning's flash; of the Aladdin-like development of manufactures and industry; of the miracle of America's growth in power and prosperity; of the bringing of the nations together in amity and co-operation; of the advance in education and the achievements of science—these things and things like these which have illuminated Christian civilization during the period of the Missionary Society with the glow of glory were not seen and not anticipated by the fathers of 1819. The material, moral, and intellectual develop-

ment, unequaled in any previous period of the world's history, is not a simple, natural effulgence of humanity, but is distinctly Christian in its character, the illuminating glory of the Gospel, showing what the co-operation of the divine and human can accomplish.

Manifestly greater is the Gospel than all the formulations of it, and all the theories and discussions drawn from it, and all the indirect results attributed to it; it is a *life*; it is *the life*, having the promise of the life that now is and of that which is to come. As life, it has all the powers and all the possibilities involved in the exercise of life and in its growth; and it is simply impossible for a finite mind to measure the infinite possibilities expressed by the word growth, growth of the kingdom of God. As the prophet said and as Paul has said, even so it is—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." And so the kingdom, which is established by God, and the law of its growth, which is ordained by God,

Greatness
of the
Gospel

and the time and manner of its consummation, which is known only to God, is the kingdom of God, whose end is the glory of God by the salvation of men. And to labor for its extension is to share in the mightiest work known in the universe.

APPENDIX

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SUMMARY OF EVENTS BY DECADES

FIRST, 1819-1828.

Organization of the society; recognition and approval of the constitution by the General Conference, 1820; increase in the annual income from \$823 to \$14,176; support of missions in Annual Conferences, for scattered population of the "exterior parts of our country," among the Indians in the United States and Canada, the French in Louisiana, and the Welsh in New York; extension of the work to Missouri and Arkansas and among the negroes in the South. At the end of the decade: thirty-six missionaries, including twenty-two among the Indians (four of whom were natives). Increase in communicants from 240,924 to 421,156.

SECOND, 1829-1838.

Increase of the annual income from \$14,176 to \$132,480; resident corresponding secretary of the society provided, 1836; first missionary sailed for Africa, 1832, arrived 1833; Jason and Daniel Lee went overland to Oregon, 1834; extension of domestic missions to Texas, Michigan, and the headwaters of the Mississippi; first missionaries sent to South America, 1836; William Nast appointed as a missionary among the Germans, 1835; twenty missionaries in foreign field at the

end of the decade, and two hundred in domestic; communicants in the foreign field, 420; domestic, 21,393; communicants increased from 421,156 to 696,549.

THIRD, 1839-1848.

Decrease in annual income, due to the division of the Church, from \$132,480 to \$84,045; creation of the General Missionary Committee by General Conference of 1844; *Missionary Advocate* took the place of *Quarterly Notices*, 1845; foreign mission established in Foochow, China, 1847; mission established in California, Rev. Isaac Owen and Rev. William Taylor, missionaries, 1848; Swedish Mission begun by Rev. O. G. Hedstrom, 1845. At end of decade, 469 missionaries, of whom 101 were laboring among the Germans, 17 among the Indians, 295 in destitute parts of the country, 55 in Africa, South America, China, Oregon, and California. Communicants in domestic missions, 36,670; in foreign missions, 996. Decrease in communicants from 696,549 to 639,066.

FOURTH, 1849-1858.

Increase in annual income from \$84,045 to \$255,224; foreign missions begun: in Germany, 1849; in Norway, 1853; in Sweden, 1854; in Switzerland, 1856; in India, 1856; in Denmark, 1857; in Bulgaria, 1857; in Hawaii, 1857; Francis Burns elected Missionary Bishop of Africa, 1858. Domestic missions begun among the Norwegians and Danes, 1849. At end of decade: missionaries abroad, 118; at home among the foreign popula-

tions and Indians, 503. Communicants in foreign fields, 2,975; at home, Indians, 1,181; foreign populations, 20,721. Increase in communicants from 639,066 to 956,555.

FIFTH, 1859-1868.

Increase in annual income from \$255,224 to \$598,161; mission in Bulgaria left without a resident missionary in 1864; foreign mission established in Central China, 1867; John Wright Roberts elected Missionary Bishop of Africa, 1867; Chinese domestic missions established on the Pacific Coast in 1866. At end of decade: foreign missionaries, 130; domestic missionaries: among the Indians, 234; among foreign populations, 40. Communicants in the foreign field, 9,796; domestic, 16,366. Increase in communicants from 956,555 to 1,225,115.

SIXTH, 1869-1878.

Decrease in annual income from \$598,161 to \$551,365; removal of Missionary Society from Mulberry Street to new iron building, 805 Broadway, New York. Foreign mission begun in North China, 1869; South India, 1870; Italy, 1872; Bengal, 1872; Japan, 1873; Mexico, 1873; Chile, 1877. Domestic missions begun in Montana, 1864; Utah, 1870; Spanish and English missions in New Mexico and Arizona, 1872. At end of decade: missionaries abroad, 236; at home among the Indians and foreign populations, 261. Communicants in foreign fields, 27,687. Increase in communicants from 1,255,115 to 1,698,282.

SEVENTH, 1879-1888.

Increase in annual income from \$551,365 to \$994,056; foreign missions established in Burma, 1879; in West China, 1881; Straits Settlements, 1885; Korea, 1885. William Taylor elected Missionary Bishop of Africa, 1884; James M. Thoburn elected Missionary Bishop of India, 1888. At end of decade: foreign missionaries, 269; domestic missionaries among the Indians and foreign populations, 454. Communicants in foreign field, 631,295. Increase in communicants from 1,698,282 to 2,156,119.

EIGHTH, 1889-1898.

Increase in annual income from \$994,056 to \$1,345,782; removal of offices of the Missionary Society from 805 Broadway to new building, 150 Fifth Avenue, New York, 1889; Joseph C. Hartzell elected Missionary Bishop of Africa, 1896. At end of decade: foreign missionaries, 446; domestic missionaries among the Indians and foreign populations, 566. Communicants in foreign fields, 177,477. Increase in communicants from 2,156,119 to 2,886,389.

NINTH, 1899-1906 (eight years).

Increase in annual income from \$1,345,782 to \$2,071,648; Edwin W. Parker and Frank W. Warne elected Missionary Bishops of India, 1900; William F. Oldham and John E. Robinson elected Missionary Bishops of India, 1904; Isaiah B. Scott elected Missionary Bishop of Africa, 1904; Merriman C. Harris elected Missionary Bishop

of Japan and Korea, 1904; episcopal residences appointed for Bishop John H. Vincent at Zurich, Switzerland, 1900-1904; for Bishop D. H. Moore at Shanghai, China, 1900-1904; for Bishop J. W. Bashford at Shanghai, China, 1904-1908; for Bishop William Burt at Zurich, Switzerland, 1904-1908; and for Bishop Thomas B. Neely at Buenos Ayres, Argentina, 1904-1908. Foreign missions begun in the Philippines, 1899; in Borneo, 1902; in Java, 1905; in Sumatra, 1905; in Panama, 1905. At end of eight years: foreign missionaries, 572; domestic missionaries among the Indians and foreign populations, 677. Communicants in the foreign fields, 265,075. Increase in communicants from 2,886,389 to 3,236,661.

II. TABLES SHOWING GAINS BY DECADES

I. INCREASE IN INCOME BY DECENNIAL YEARS.

Decennial Years.	Amount.	Increase Over Previous Decennial Year.
1819	\$823	.....
1828	14,176	\$13,353
1838	132,480	118,304
1848	84,045	48,435*
1858	255,225	171,180
1868	598,162	342,937
1878	551,365	46,797*
1888	944,056	442,691
1898	1,345,782	351,726
1906 (8 yrs.)	2,071,648	725,866

* Decrease in income by Decennial Years.

There was a surplus in the treasury every year from 1820 to 1835, when the first deficit occurred. There had been only nine deficits up to 1867, when the tenth occurred, followed immediately by three additional deficits. From 1875 to 1885, inclusive, there was a deficit every year, and from 1885 to 1906 there was a yearly deficit, excepting ten years, including the last five. The largest deficit ever reported was \$220,634 in 1895.

2. INCREASE IN INCOME BY DECENNIAL PERIODS.

	INCOME.	INCREASE.
1st. 1819-1828	\$51,054 29	.....
2d. 1829-1838	462,929 13	\$411,874 84
3d. 1839-1848	1,137,519 58	674,590 45
4th. 1849-1858	1,920,674 82	783,155 24
5th. 1859-1868	4,519,754 23	2,599,079 41
6th. 1869-1878	6,290,419 76	1,770,665 53
7th. 1879-1888	7,754,715 08	1,464,295 32
8th. 1889-1898	12,197,813 48	4,443,098 40
9th. 1899-1906 (8 yrs.)	12,714,491 99	.....

The increase of the last eight years, if continued, would bring the income of the ninth decade up to nearly \$18,000,000.

3. AVERAGE ANNUAL CONTRIBUTION.

Highest and lowest average during each decade.

DECADE.	LOWEST.	HIGHEST.
1st. 1819-1828	\$.003 (1819)	\$.033 (1828)
2d. 1829-1838	\$.022 (1831)	\$.19 (1838)
3d. 1839-1848	\$.078 (1845)	\$.184 (1839)
4th. 1849-1858	\$.157 (1849)	\$.327 (1857)
5th. 1859-1868	\$.248 (1861)	\$.679 (1865)

DECADE.	LOWEST.	HIGHEST.
6th. 1869-1878	\$.324 (1878)	\$.475 (1869)
7th. 1879-1888	\$.319 (1880)	\$.499 (1886-7)
8th. 1889-1898	\$.412 (1897)	\$.522 (1891)
9th. 1899-1906 (8 yrs)	\$.45 (1900)	\$.64 (1906)

4. INCREASE IN FOREIGN MISSIONARIES.

DECENNIAL YEARS	MISSIONARIES.	INCREASE.
1828	None.	None.
1838	20	20
1848	55	35
1858	100	45
1868	130	30
1878	236	106
1888	269	33
1898	446	177
1906 (8 yrs.)	572	126

5. COMMUNICANTS IN FOREIGN MISSIONS.

DECENNIAL YEARS.	COMMUNICANTS.	INCREASE.
1828	None.	None.
1838	420	420
1848	996	576
1858	2,975	1,979
1868	9,796	6,821
1878	27,687	17,891
1888	63,295	35,608
1898	177,477	114,182
1906 (8 yrs.)	265,075	87,598

6. VALUE OF PROPERTY IN FOREIGN FIELDS.

1828	None.
1838	Not reported.
1848	Not reported.
1858	\$3,475+.
1868	205,000*.

* Partly estimated. Note: The last three items include value churches, parsonages, schools, hospitals, orphanages, book rooms, etc. The other item covers the value of churches and parsonages only. +Includes only property in Naini Tal, India.

1878	454,863.
1888	2,563,252.
1898	4,976,103.
1906 (8 yrs.)	8,184,735*.

7. NATIVE PREACHERS AND WORKERS.

DECENNI- AL YEARS.	PREACHERS ORDAINED	UN- ORDAINED	OTHER NATIVE WORKERS.	TOTAL.
1828	None	None	None	.....
1838	.....	.....	.....	Not reported
1848	.....	.....	.....	19
1858	.....	.....	.....	43
1868	.....	.....	.....	256
1878	†248		320	568
1888	353	411	1,510	2,274
1898	726	1,017	3,590	5,333
1906 (8 yrs.)	958	3,278	4,498	8,744

8. THEOLOGICAL AND SUNDAY-SCHOOLS AND SCHOLARS.

DECENNIAL YEARS.	THEO- LOGICAL SCHOOLS.	SCHOL- ARS.	SUNDAY SCHOOLS	SCHOLARS.
1828	.....	.....	.....	.....
1838	.....	.....	.....	.....
1848	.....	.....	19	865
1858	1	6	47	2,179
1868	.....	.....	71	4,372
1878	4	54	547	19,058
1888	18	258	1,944	112,928
1898	16	314	4,286	186,579
1906	26	496	5,552	279,913

* Partly estimated. Note: The last three items include value churches, parsonages, schools, hospitals, orphanages, book rooms, etc. The other item covers the value of churches and parsonages only.

† Includes unordained preachers.

9. HIGH AND DAY SCHOOLS AND STUDENTS.

DECENNIAL YEARS.	HIGH SCHOOLS.	STUDENTS.	DAY SCHOOLS.	PUPILS.
1828	None.	None.	None.	None.
1838	.....	.....	11	221
1848	.....	.....	14	260
1858	.....	.....	30	921
1868	4	52	104	3,591
1878	6	31	*222	*8,200
1888	36	3,564	747	23,697
1898	58	4,622	1,139	31,882
1906 (8 yrs.)	137	15,907	1,841	52,981

10. COLLEGES AND STUDENTS.

DECENNIAL YEARS.	COLLEGES.	STUDENTS.
1828	None	None
1838	"	"
1848	"	"
1858	"	"
1868	.....	.....
1878	.....	.....
1888	3	109
1898	5	416
1906 (8 yrs.)	12	1,230

11. HOSPITALS AND MEDICAL MISSIONARIES.

DECENNIAL YEARS.	HOSPITALS.	MEDICAL MISSIONARIES.
1828	.....	.....
1838	.....	.....
1848	.....	.....
1858	.....	.....
1868	.....	.....
1878	.....	.....
1888	4	7
1898	9	19
1906 (8 yrs.)	12	27

*Includes statistics of India Missions for 1877. No figures for that field are available for 1878.

NOTE.—The four hospitals in existence in 1888 were in Nanking, Peking, and Tsunhua, China, and Seoul, Korea.

III. TABLES SHOWING GAINS OF THE WOMAN'S FOREIGN AND HOME SOCIETIES

I. WOMAN'S FOREIGN MISSIONARY SOCIETY.

1. Increase in income in decennial years.

DECENNIAL YEARS.	INCOME.	INCREASE.
1878	\$66,844	.....
1888	226,496	\$159,652
1898	360,339	133,843
1906 (8 yrs.)	616,458	256,119

2. Increase in decennial periods.

DECADE.	INCOME.	INCREASE.
1869-1878	\$514,706 19	.....
1879-1888	1,598,414 42	\$1,083,708 23
1889-1898	2,916,278 73	1,317,864 31
1899-1906	3,511,498 18	595,219 45

2. WOMAN'S HOME MISSIONARY SOCIETY.

1. Increase in income in decennial years.

DECENNIAL YEARS.	INCOME.	INCREASE.
1888	\$67,523	.....
1898	184,450	\$116,927
1906 (8 yrs.)	399,164	214,714

2. Increase in income in decennial periods.

DECADE.	INCOME.	INCREASE.
1881-1888 (8 yrs.)	\$281,844 51	.....
1889-1898	1,269,021 59	\$987,777 08
1899-1906 (8 yrs.)	1,869,544 08	600,522 49

IV. GEOGRAPHY OF THE SOCIETY'S MISSIONS

DOMESTIC MISSIONS.—In every State and Territory of the United States; also in the Hawaiian Islands, Pacific Ocean, and in Porto Rico, West Indies.

FOREIGN MISSIONS. — *Western Hemisphere* — United States, including Hawaii, Alaska, and Porto Rico; Mexico, Panama, Ecuador, Bolivia, Peru, Chile, Argentina, Paraguay, Uruguay, Brazil.

Eastern Hemisphere.—Norway, Sweden, Denmark, Finland, Russia, Germany, Austria, Bulgaria, Switzerland, Italy, India (including Burma), Malay Peninsula, Borneo, Java, Sumatra, Philippines, China, Japan, Korea, Liberia, Madeira Islands, Angola, Portuguese East Africa, Rhodesia.

Northern Hemisphere—United States, Hawaii, Porto Rico, Scandinavia, Germany, Austria, Finland, Russia, Bulgaria, Italy, India, Malay Peninsula, Borneo (half north), Sumatra (half north), the Philippines, China, Japan, Korea, Liberia, Madeira Islands.

Southern Hemisphere—Ecuador, Bolivia, Peru, Argentina, Chile, Paraguay, Uruguay, Brazil, Angola, Portuguese East Africa, Rhodesia, Java, Borneo (half south), Sumatra (half south).

V. LANGUAGES AND DIALECTS SPOKEN
IN THE SOCIETY'S MISSIONS

Africa.—English, Portuguese, Sheetswa, Copa, Kimbundu, Tonga, Chicaronga, Golah, Grebo, Wissika, Wari, Garraway, Bassa, Kroo, Vey, Mashona, Machopa. Seventeen languages or dialects.

China.—English, Mandarin, Fuhkienese, Hinghua, Ingang, Amoy. Six languages or dialects.

Europe.—English, German, Hungarian, Norwegian, Swedish, Danish, Finnish, Bulgarian, Italian, Macedonian, French, Russian. Twelve languages.

India and Burma.—English, Hindi, Urdu, Bengali, Gahrwali, Gujarati, Telugu, Tamil, Kanarese, Gondi, Santali, Marathi, Burmese, Karen, Sanskrit, Arabic, Persian, Oriya, Panjabi, Pushtu, Kashmeri, Thibetan, Nepalese, Sindhi, Bhotia, Bhili, Hindustani, Kumauni, Malayalam, Marwari. Thirty languages or dialects.

Malaysia.—English, Tamil, Malay, Hokkien, Fuhkienese, Hakka, Cantonese, Hinghua, Tiu Chieu, Dyak, Javanese, Dutch. Twelve languages or dialects.

Philippines.—English, Spanish, Fuhkienese, Cantonese, Tagalog, Pampangan, Ilokano, Pangasinan, Cagayani, Ibinag, Tinguiani. Eleven languages or dialects.

Japan.—English, Japanese, Loochooan. Three languages.

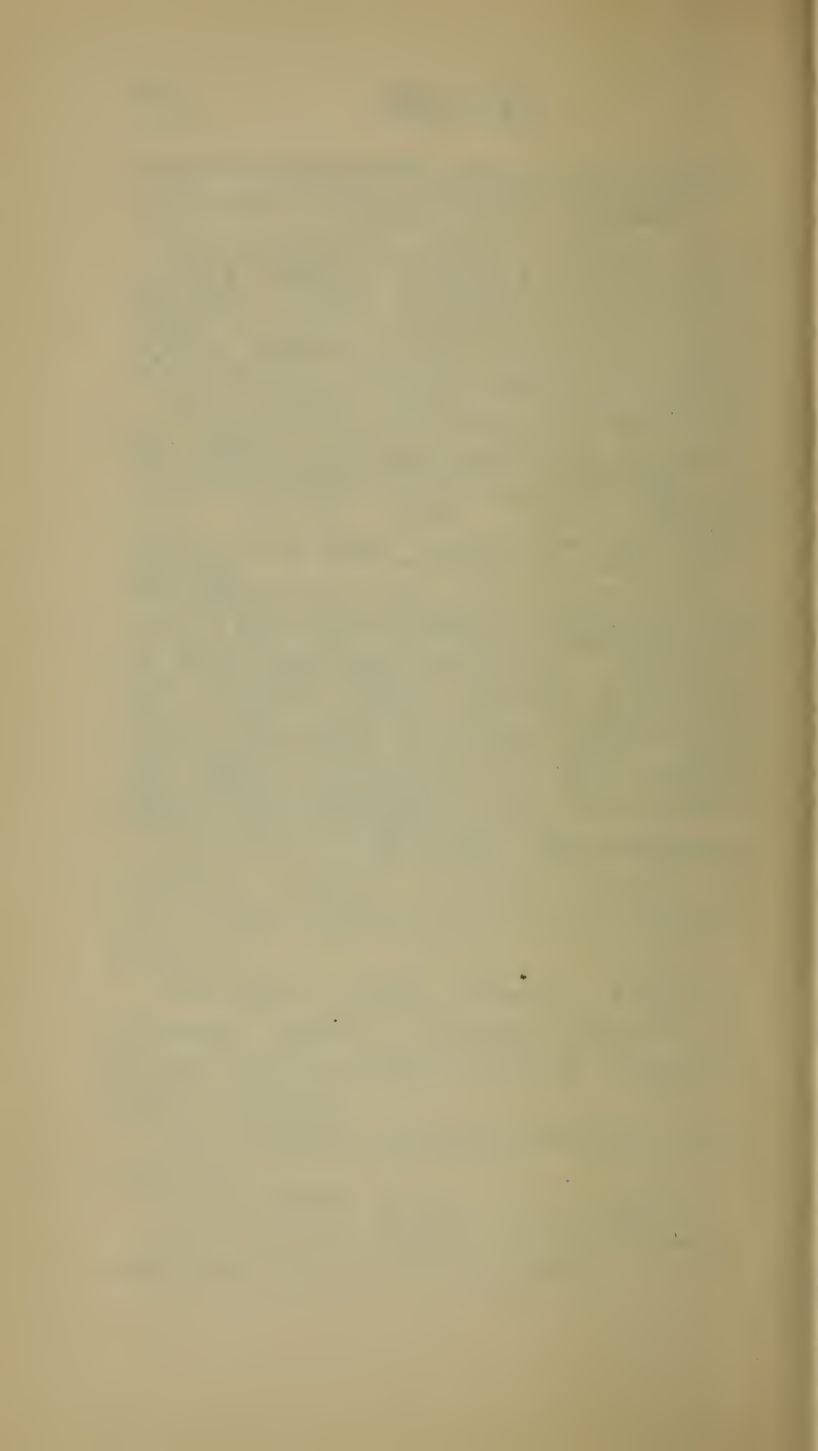
Korea.—English, Korean. Two languages.

South America.—English, Spanish, Portuguese, Italian, and German. Five languages.

United States.—English, Welsh, French, Spanish, Portuguese, Italian, German, Norwegian, Swedish, Danish, Finnish, Bohemian, Polish, Hungarian, Greek, Cantonese, Japanese, Korean, Nooksack, Ukiah, Chippewa, Ojibwa, Chinook, Klikitat, Potawatomie, Oneida, Ottawa, Seneca, Onondaga, Saint Regis, Piegan, Klamath, Yakima, Paiute. Thirty-four languages or dialects.

Summary.—In foreign fields, ninety-eight; in home fields, thirty-four; total, one hundred and thirty-two.

Eliminating duplications—that is, counting Spanish, Portuguese, etc., only once—eighty-one different languages and dialects are used in foreign missions. Eliminating duplications—that is, leaving out all languages already counted in the foreign field—we have in our home fields twenty languages to add to the eighty-one, making one hundred and one different languages and dialects in our foreign and home fields.



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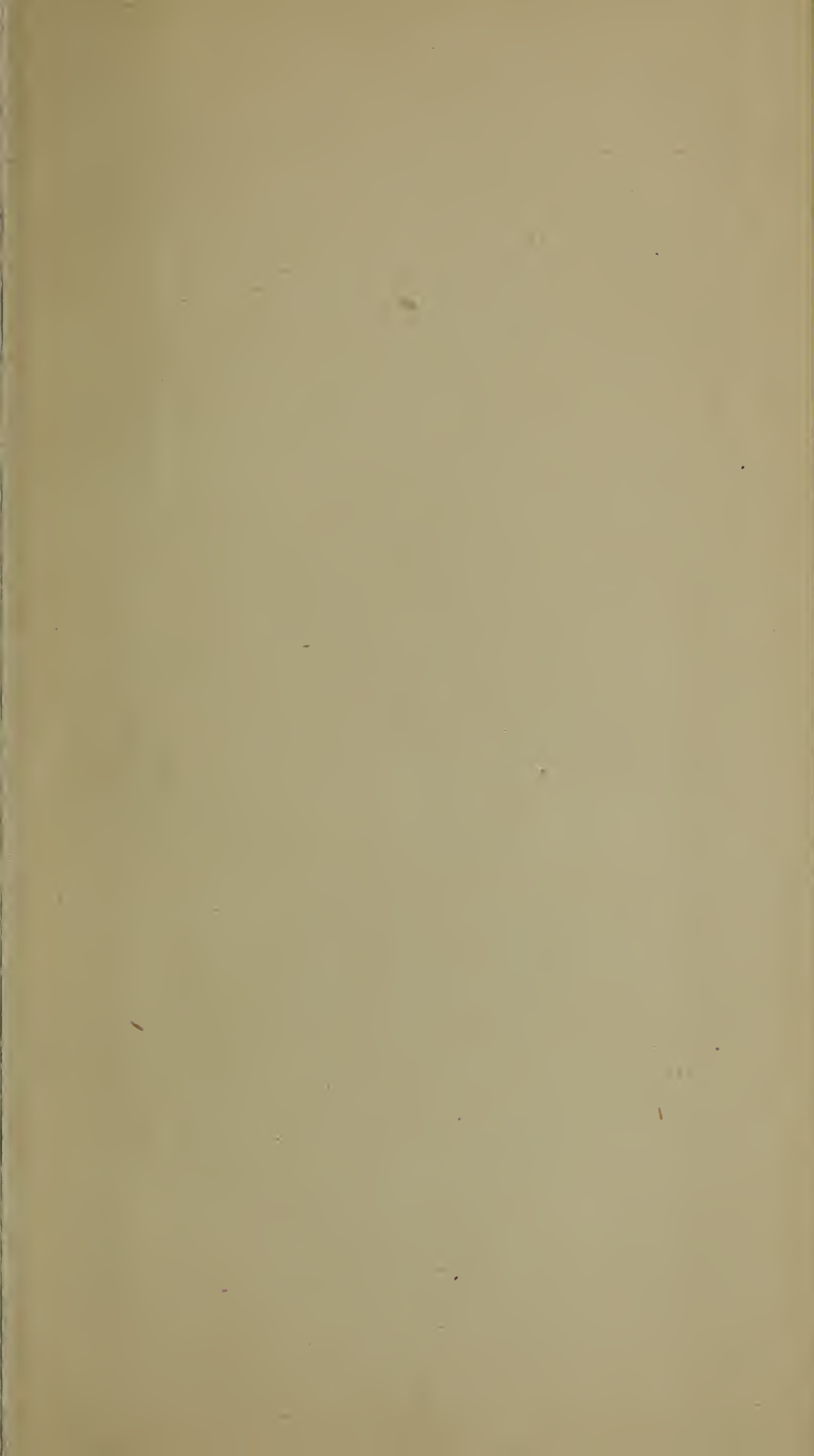
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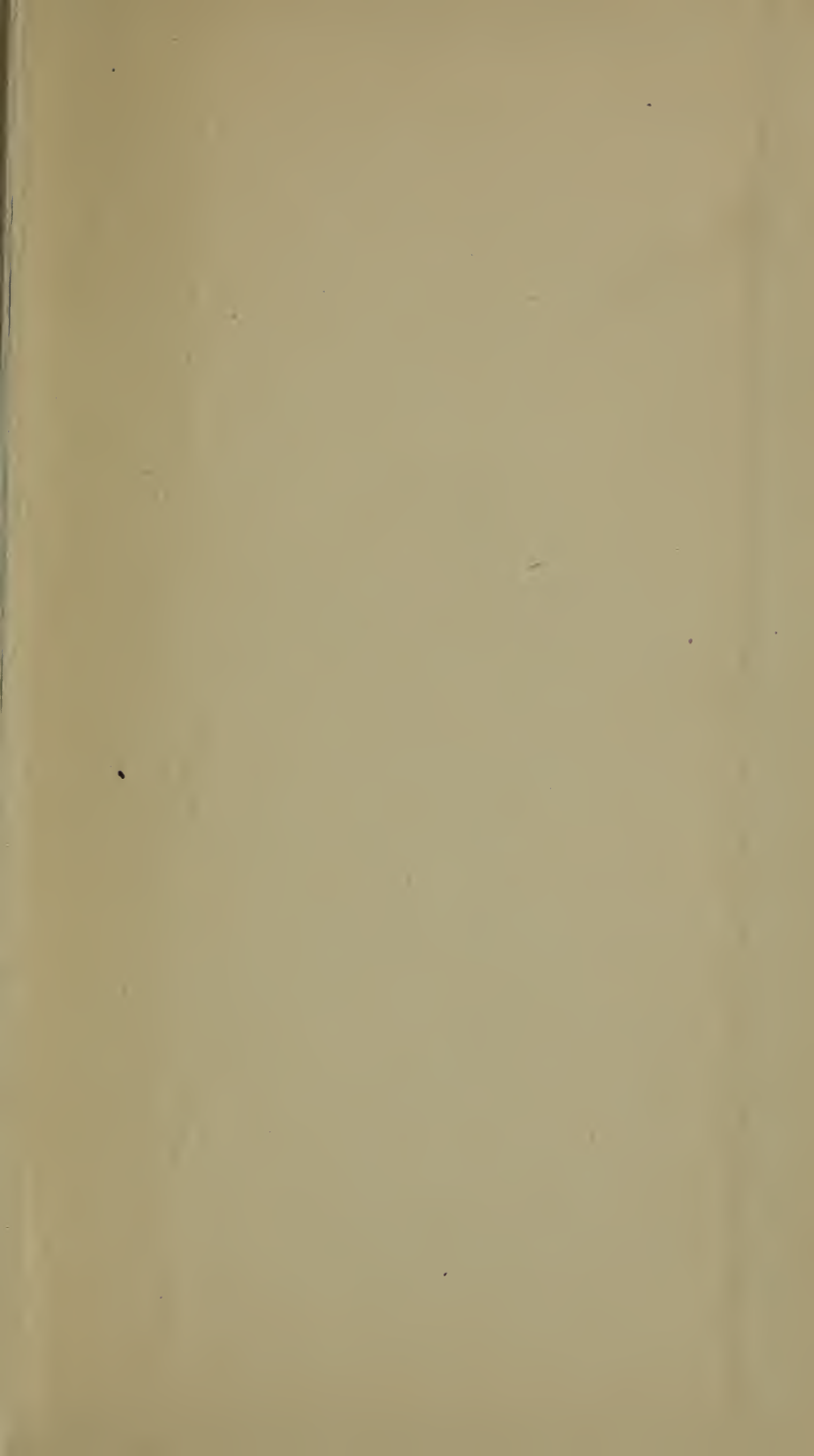
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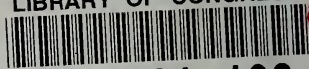




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